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ANTHONY MUNDAY

THE ENGLISH ROMAYNE

LYFE.

1582

ELIZABETHAN AND JACOBEAN QUARTOS

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EDITED BY G. B. HARRISON



ANTHONY MUNDAY
THE ENGLISH
ROMAYNE LYFE

1582



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INTRODUCTION

ANTHONY MUNDAY, one of the most prolific and versatile of Elizabethan writers, was born in London in 1553. In 1576 he was apprenticed to John Allder, the Stationer. Two years later he broke his indentures and went abroad with 'one Thomas Nowell.' Soon after leaving Boulogne, they were robbed of all their possessions, but they managed to reach Amiens, where they were looked after by an old English priest named Woodward, who sent them on to Dr. Allen at Rheims. Thence they set out for Rome to join the English College. After some months at Rome, Munday was sent back to England. He had evidently made himself well liked, and was trusted with messages and pictures, hallowed by the Pope, to be delivered to the Catholics in England. After his return (1578-9) he seems to have tried his hand at poetry and ballad-writing.

Two years later the authorities were much alarmed by the activities of Edmund Campion and other Jesuit missionaries who had come over from Rome in disguise. Munday

was now able to turn his Roman experiences to profitable account. As he had met many of the principal Jesuits at the English College, he was naturally a most valuable spy, and was taken on the staff of Richard Topcliffe, the notorious anti-recusant agent, as informer and pamphleteer. Topcliffe was a very efficient detective, and before long Campion and his fellows were arrested and brought to trial, Munday being a most important witness for the Crown.

Before a London jury the accused could have but small hope of escape. They were condemned, as Munday notes in his *Discouerie of Edmund Campion*—

To be drawne on Hurdles to the place of execution, where they should be hanged tyll they were halfe dead, then to be cutte downe, their priuie members to be cutte off, and theyr entrayles taken foorth, and to be burned in the fire before theyr eyes : then their heads to be cut off, their bodies parted into foure quarters, to be disposed at her Maiesties pleasure, and the Lord God to receiue theyr soules to his mercie.

(Sig. F4^v)

However, on this occasion, the Queen's mercy was such that this 'beastly, shameless transformation' was not carried out until the accused were quite dead. Munday himself attended all the executions to write up a stop-press account: *A breefe and true reporte*

*of the Execution of certaine Traytors at Tiborne,
the xxviii, and xxx dayes of Maye, 1582.*

On the scaffold, one of the condemned priests, Fr. Luke Kirbie, vehemently protested his innocence and declared that not even Munday knew anything against him. Thereupon the Sheriff called Munday from the crowd, and a most unseemly wrangle ensued. After which Kirbie began (Munday notes)—

'to talke of my being at Roome, what freendshippe he had shewed vnto mee, and had done the lyke vnto a number of English men, whome he well knew, not to be of that Religion, bothe out of his owne purse, as also be freending them to some of the Popes Chamber, he made conueyance for them thence, some tyne going fortie miles with them: when (quoth he) had my dealings beene knowne, I should hardlie haue beene well thought off.'

(Sig. C1^v)

As Munday makes no comment, these statements are probably true.

The official minister then joined in and tried to make Kirbie acknowledge his guilt. This led on to another argument on the question of the Pope's supremacy. But the crowd were now growing impatient, and so Kirbie was turned off.

Munday had no shame in the matter, although he admits that he had fared badly

under cross-examination by the accused. It was perhaps due to this fact that he describes the sufferings of Fr. Campion with a savage exultation which makes the most nauseous reading.

Naturally enough there were many who looked on Munday as a contemptible and discredited witness. Some indeed doubted whether he had ever been to Rome at all. To answer these charges, he wrote the *English Romayne Life*, in which he gives a most vivid description of his adventures, his life in the English Seminary, and the various festivals, antiquities, and churches which he saw.

Munday, of course, ascribes the best of motives to himself. He claims to have kept his faith pure throughout, and all the time to have been in his country's service. But his word is very unreliable. On his own showing, he was a glib and facile liar who served himself well on all occasions. More probably, like many other disappointed 'scholars,'¹ he went to Rheims and Rome to see what he could get out of it. However, he had a strong

¹ See the closing lines of the First Part of *The Returne from Parnassus*:

To Rome or Rheims I'le hye, led on by fate,
Where I will end my dayes or mend my state.

sense of humour, and must thoroughly have enjoyed recording some of the unkind things said about Great Persons at home.¹

After 1584, Munday returned to literature and wrote plays, ballads, city pageants, pamphlets, romances, and translations, and, of course, he quarrelled with Ben Jonson. To his contemporaries, he was probably most famous as a ballad writer, though not many of his compositions can now be identified. He is perhaps the 'fat, filthy ballet-maker' mentioned by Kemp in his *Nine Daisies Wonder*.²

In later years he became the friend of John Stow, the Antiquary, and after his death continued Stow's work, bringing out a new edition of the *Survey* in 1618.

Munday lived to a very respectable old age and survived all his more famous literary contemporaries. He was buried in the church of St. Andrew, Coleman Street, where a monument was put up to his memory. The tomb was destroyed in the Great Fire, but, according to the 1633 edition of the *Survey*,³ the inscription ran:

¹ See page 21.

² Vol. IV in the *Quartos*, page 31.

³ Page 869.

INTRODUCTION

To the memory
 Of that ancient Servant to the City, with
 his Pen, in divers imployments, es-
 pecially the *Survay of London*,
 Master *Anthony Munday*,
 Citizen and Draper
 of *London*.

Hethath hath many an ancient Tombstone read,
 (In labour seeming, more among the *dead*
 To live, than with the *living*) that survaid
 Obstruse Antiquities, and ore them laid
 Such vive and beauteous colours with his Pen,
 That (spite of time) those old are new agen,
 Vnder this Marble lies inter'd: His Tombe,
 Clayming (as worthily it may) this roome,
 Among those many monuments his Quill
 Has so reviv'd, helping now to fill
 A place (with those) in his *Survay*: in which
 He has a monument, more faire, more rich,
 Than polisht Stones could make him, wher he
 lies
 Though dead, still living, and in That, nere
 dyes.

Obiit Anno Ætatis sue 80. Domini 1633.
Augusti 10.

G. B. HARRISON.

King's College,
University of London.





THE ENGLISH Romayne Lyfe.

Discouering:

The liues of the Englishmen at Roome: the orders of the English Seminarie: the dissencion betweene the Englishmen and the Welshmen: the banishing of the Englishmen out of Roome: the Popes sending for them againe: a reporte of many of the paltrie Reliques in Roome: their Vautes under the grounde: their holy Pilgrimages: and a number other matters, worthy to be read and regarded of every one.
(. :.)

There vnto is added, the cruell tiranny, used on an English man at Roome, his Christian suffering, and notable Martirdome, for the Gospell of Iesus Christe, in Anno. 1581. Written by A. M. sometime the Popes Scholler in the Seminarie among them.

Honos alit Artes.

Seene and allowed.

Imprinted at London, by John Charlewoode, for Nicholas Ling: dwelling in Paules Churchyard, at the signe of the Maremaide.
Anno. 1582.

To the right Honorable Sir Thomas Bromley, Knight, Lord Chaunceller of Englande: William, Lorde Burleigh and Lord Treasurer: Robert, Earle of Leicester, with all the rest of her Maiesties most Honourable priuie Councell. A. M. wisheth a happy race in continuall honour, and the fulnesse of Gods blessing in the day of ioy.



His Booke
(right Honorable) as I
haue beeene
care full to
note downe
nothing in it,
that myghte
impeach mee, either with error or vnu-
trueth, mallice or affection to any, but
euен haue ordered the same, according
to certeintie and knowledge: so when I
had fully finished it, and doone the vt-
termost of my endeououre therein, I con-
sidered with my selfe, I was to present/

[A2]

The Epistle

*the same, to such personages of Honor,
wisedome, and grauitie, as, did mallice
rule me, they coulde quickly espie it, or
affecting my selfe to any, they woulde
soone discerne it: then would Honour
reprooue me for the one, & their noble
nature reprehende me in the other.*

*To discharge my selfe of bothe these,
and purchase the fauoure wherewith
your Honors are continually adorned:
I directed my compasse by trueth, per-
swading my selfe, that albeit in some,
Veritas odium parit: yet in your
Honours, Magna est veritas et pre-
ualet.*

*Fewe woordes suffiseth your wise-
domes, and circumstaūce without sub-
staunce, may incurre disliking: accor-
dinge as when I presented your Ho-
nours with my booke, called the Dis-/*

Dedicatorie.

couverie of Campion, *I promised, so now in my English Romaine life, I haue performed: thinking my selfe in as safe securitie, vnder your Honourable fauor, as Vlisses supposed himselfe vnder the buckler of Ajax.*

Your Honors euer in dutie,

Anthonie Munday./ [A3



*To the courteous and freend-
lie Reader.*



He thing long promised
(gentle Reader) is now
perfoumed at last, and
that which my aduersa-
ries thought I would ne-
uer set forth, to their dis-
prooфе and thy profit, I haue now publi-
shed. Thou shalt find a number of matters
comprehended within this small volume:
some, that will irritate the minde of anie
good subiect, and therfore to be read with
regard: others, importing the whole course
of our Englishmens liues in *Roome*, with
the od conceits, and craftie iuglings of the
Pope, (whereto our Englishmen are like-
wise conformable) they are in such true &
certaine order set downe, as if thou were
there thy selfe to behold them. I will not
vse manie words, now thou hast it, read ad-
visedlie, condemne not rashlie, and if thou
thinkest mee woorthie anie thanks for my
paines, then freendlie bestowe it on me.

Thine in courtesie,

Anthonie Munday. / [A4]

The English Romaine lyfe,

*Discoursing the liues of such Englishe
men, as by secret escape, leaue their owne Countrey,
to live in Roome, under the seruile yoke of the Popes
gouernment. Also after what manner they spend
their time there, practising, and daylie loo-
king for, the ouerthrowe and ruine of
their Princesse and Countrey.*

29 First, howe the Authour left his native
Countrey of England, betaking himselfe to
trauell, and what happened in his iourney
toward Roome.

Chap. I.



Because a number haue
been desirous, to vnder-
stand the successe of my
iourney to Roome, and a
nūber besideare doubt-
full, whether I haue
beene there or no, albeit
the proofes thereof,
sufficiently are extant
to be seene: as well to content the one, as
remoue the doubte of the other, I will (God
ayding mee) heere set downe such a cert-
aintie thereof, that if it happen not to please
bothe, yet, if they will, it may profite bothe.

When as desire to see straunge Countreies, as also affection to learne the languages, had perswaded me to leaue my natvie Countrey, and not any other intent or cause, God is my record: I committed the small wealth I had, into my purse, a Trauelers weede on my backe, / the whole state and condition of [¹] my iourney to Gods appointment, and beeing accompanied with one *Thomas Nowell*, crossed the Seas from *England* to *Bulloine* in *Fraunce*. From thence we trauelled to *Amiens*, in no small daunger, standing to the mercie of dispoyling Soldiers, who went robbing and killing thorowe the Countrey, the Campe beeing by occasion broken vp at that tyme. Little they left vs, and lesse would haue done, by the value of our liues, had not a better bootie come then we were at that time: the Soldiers preparing towards them, whome they sawe better prouided for their necessitie: offered vs the leysure to escape, which we refused not, beeing left bare enough, bothe of coyne and cloathes. But as then we stoode not to accoumpt on our losse, it suffised vs that we had our liues: whereof beeing not a little glad, we set the better legge before, least they should come backe againe, and robbe vs of them too.

The Camp
broken
vp, the
soldiers
met with
vs, &
robbed
vs, &
hardly
did we
escape
with our
liues.

This our misfortune vrged vs to remembraunce, of our former quiet beeing in

England, carefullie tendered by our Parents, and loouingly esteemed among our freends, all which we vndutifullie regarding, rewarded vs with the rod of our owne negligence: beeing as then fearefull of all company on the way, such cruell and heauy spectacles was still before our eyes, but yet this did somewhat comfort vs, we had nothing woorth the taking from vs, but our liues, which we had good hope to sauе, either by their pittie, or our owne humble perswasion.

When we were come to *Amiens*, we were giuen to vnderstande, that there was an olde Englishe Preest in the Towne, whose name was Maister *Woodward*: of whome we perswaded our selues, for Countrey sake, to finde some courtesie, in hope whereof, we enquired for his lodging, and at last found him. After such salutations as passe betweene Countreymen at their meeting, I began to tell him, howe we had left our Countrey, for the / earnest desire we had to see forraine [²] Dominions, howe we had beene spoyled by the way, of all that we had, and that we hoped for some freindship at his handes, which if God vouchsafed vs safe returne, should not be cast out of remembraunce.

Alas my freendes (quoth he) I am your Countreyman I will not denie, but not such a one as you take me for. I am a poore Preest,

Many
men
robbed
and slaine
by the
Soldiers,
which
made vs
trauell in
no small
feare.

The
Preest of
whome I
haue
made
encion
in my
*Disco-
uerie of
Campion.*

and heere I liue for my conscience sake, whereas, were thinges according as they should be, it were better for me to be at home in mine owne Countrey. And yet trust me, I pittie to see any of my Countreymen lacke, though I am not able any way to releue them: there be daylie that commeth this way, to whome, according to my habillity, I am liberall, but they be such, as you are not, they come not for pleasure but for profite, they come not to see euerie idle toye, and to learne a little language, but to learne how to sauе bothe their owne and their freendes soules, and such I would you were, then I could say that to you, which (as you be) I may not.

Trust me Sir (quoth I) I hope we haue learned to sauē our soules already, or else you might esteeme vs in a verie bad case. If you haue (quoth he) it is the better for you, but I feare me one day, they that teach you to sauē your soules after that manner, will pay for it deerelie, and you with them for company.

With these wordes, he began to wexe somewhat melancholie, which I perciuing, and remembred that our necessitie, stode not in case to pleade pointes of controuersie: rather sought to please him in hope of some lyberalitie, then to contend with him (we beeing vnable) and so fall into farder daunger.

Whervpon I desired him, not to be offended at any thing we had sayde, for we would gladlie learne any thing that might benefite vs, and beside, would follow his counsaile in any reasonable cause. / Then he began to be [³] somewhat more gentlie disposed, saying, he could not greatlie blame vs, if we were obstinate in our opinion, comming from such a young Hell as we dyd, but he had good hope, that ere long it would be harrowed.

Then he willed vs to walke with him, and he would bring vs where we should lodge that night, at his charges: all the way re-hearsing vnto vs, how beneficiall the Pope was to our Countreymen, and howe highlie we might pleasure our selues, our freendes and Countrey, if we would followe his councell. Beside, such horrible and vn-naturall speeches, he vsed against her Maiestie, her honourable Councell, and other persons that he named: as the verie remembraunce maketh me blushe, and my heart to bleede. To all which we gaue him the hearing, but God knowes, on my parte, with what anguishe of minde: for I would haue perswaded my selfe, that duety should haue with-helde the Subiect from reuiling his Princesse, and nature from slandering his owne Countrey: but it suffiseth, where grace is absent, good qualities can neuer be present.

The
 Preeste
 vsed
 many
 circum-
 staunces,
 of the
 Popes
 lyberality
 to our
 Countrey-
 men: as
 also what
 Treasons
 was to-
 ward her
 Maiestie
 and the
 Realme.

A little suffiseth hunger,
where necessitie
is mis-
tresse of
the feast.

When wee were come to our Lodging, he talked with our Hostesse, what she should prouide for us, and afterward taking his leaue, tolde vs he woulde haue more talke with vs in the morning: in the meane time, we should thinke on that, which he had opened to vs, and resolute our selues on a certayne determination, for he meant vs more good then we were beware off. He beeing departed, we fell to such simple cheere as was prepared for vs, which was simple in deed, scant sufficient to the good stomackes we had to our victualles: but because we had soone done, we went the sooner to bed, sparing as much time as we could, in remembraunce of the Preestes woordes, tyll the wearinesse of our iourney, compelled vs to take our rest.

In the morning, the Preest sent a poore fellow, whom / he kept to make his bed, [⁴] and run about on his errandes, to our lodging, that we should come vnto his Maister presently, because he had occasion to goe into the Town, and his returne was vncertaine, therefore he would speake with vs before he went. Vpon these so hasty summons, we addressed our selues towards him, finding him in his Chamber, reading vpon his Portesse, to him we gaue thankes for his courtesie, promising to requite it if he came where we might doo it. In breefe, among

great circumstaunce of talke, wherein he manifested the treason toward *England*: he behaued him selfe in speeches to vs, according as I haue already declared in my *Discouerie of Campion*, where you may perceyue the Popes determination, & our Englishmēs vnnatural consent, to be Traitors to their own Princesse, to shorten her life, & ouerthrow their natvie Coūtrey, where they were borne.

There
you maye
reade his
woorde,
at large
set
downe.

When he had mightily besieged vs with a multitude, as well threatninges as perswasions, to conforme our selues vnder that obedience: as well to auoide perill that might otherwise happen, as also to gayne somewhat towarde our releefe, we promised him to doo as he would haue vs, & to goc whether he would appoint vs. Whervpon he presentlie wrote two Letters to Doctor *Allen* at *Rheimes*, one of them cōcerned our preferment there, howe we should be entartayned into the Englishe Seminarie, and take the orders of Preesthood, because we might doo good in our Countrey an other day. The other Letter was of such newes, as he heard out of *England*, howe matters went forewarde to their purpose, and beside, other thinges which I am not to speake of heere, because they are not to be read of euerie one.

These Letters finished, and sealed vp with singing Cake, he delyuered vnto vs, saying:

I thanke God that I am ordayned the man, bothe to sauе your Soules, and a number of your freendes heere in *England*, whome / I [⁵] could wishe heere present with you, for that I pittie their estate, as well that they are in, as that which is worse, and I feare mee will fall on them shortlie.

I put vp the Letters, and gaue him to vnderstande, that we could hardlie trauell from thence to *Rheimes*, hauing nothing wherwithall we might beare our charges. Trust me (quoth he) & I haue done as much for you as I am able, for I haue nothing heere but to serue mine owne necessitie. Then we offered to sell our Cloakes, which the Soldiers against their willes had left vs. In deede (quoth he) to trauell in your Cloakes will doo nothing but hinder you, I will send my man to a freend of mine (as much to saye, as his Chest) to see what money he can gette for them.

The fellowe tooke our Cloakes, after his Maister had whispered him in the eare, and went downe the staires, returning quicklie with two French Crownes, which the Preest deliuered to vs, with fowre or fife French *Sous*es out of his owne Purse, so, willing vs to doo his commendations to Doctor *Allen*, and to labour earnestlie in that we went about: Maister *Woodward* and we parted, he into the Towne, and we on our iourney.

When we
offered to
sel our
Cloakes:
he could
find
money to
buie
them.

Great
lybe-
raltie.

When we were about three or fowre myles from *Amiens*, we sate downe on the side of a hyll, recounting what the Preest had sayde to vs, as also the cause why he sent vs to *Rheimes*: the remembraunce of the true and vndoubted Religion, vsed in our owne Countrey, and wherein we were trayned vp, was of force sufficient to perswade vs from yeelding to that, which we iudged rather to be a mummerie, and derision of the true Doctrine, then otherwise: So that (notwithstanding many matters my companion alleadged vnto me, what daunger we might come vnto, if we went not to deliuier the Letters, as also the harde penurie we should finde in trauell, beeing destitute of money, apparell, and all / other needeful thinges) [⁶] by the onelie appointment of God, who no doubt put it in my minde at that tyme, I willed him to followe me, and come woe, want, miserie, or any other calamitie, I would neuer leaue him to the death. But if any exercise might get it, any paines compasse it, or the extreme shifte of begging attayne it: I would doo all my selfe, whereby to maintaine vs, onelie that he would but beare me company, for I would trie all meanes that might be, ere I woulde forsake my Faith.

This to be true, I am sure and certayne him selfe will not denie, who seeing my

This to be
true,
albeit he
nowe be
my vtter
enimie, I
am sure
he will
not denie.

earnest intreatie, and the promises I made to the vttermost of my power: agreed to goe with me, and so we left the way to *Rheimes*, and went on strayte to *Paris*.

In *Paris* we mette with a French man, who coulde speake a little broken Englishe, and he conducted vs where my Lord the English Ambassador laie: to whome I gaue the Letters, and after certaine talke he vsed with vs, he bestowed his Honourable lyberalitie vppon vs, wishing vs to returne backe againe into *England*.

It is a
good help,
to meet a
freendin a
straunge
Countrey,
when a
mā is in
some
needē.

Leauing my Lord, and walking into the Cittie, we mette certayne Englishe Gentle-men, some of them for the knowledge they had of me in *England*, shewed them selues verie courteous to me, bothe in money, lodgинг, and other necessaries. And through them we became acquainted with a number of Englishe men more, who lay in the Cittie, some in Colledges, and some at their owne houses: where vsing dailie company among them, sometime at dinner, and sometime at supper, we heard many girdes and nippes against our Countrey of *England*, her Maiesty very vnreuerently handled in woords, and certayne of her honourable Counsell, vn-duetifullie tearmed.

Great talke they had, about Doctor *Saunders*, who / they sayde, eyther as then [7

was, or shortlie would be, arriued in *Ireland*, howe he had an Armie of Spaniardes with him, and howe him selfe vnder the Popes Standarde, would giue such an attempt there, as soone after should make all *England* to quake, beside, there were certaine Englishe men gone to the Pope, for more ayde, if neede should be, at whose returne, certaine Noble men English men, then beeing in those partes, whose names I omitte for diuers causes, would prosecute the matter, with as much speede as might be.

The very same did the Preest at *Amiens* giue vs to vnderstand of, almost in euerie point agreeing with this: which made vs to doubt, because in euerie mans mouth, her Maiesty styl was aimed at, in such mafier as I trēble and shake to thinke on their woordes. All this tyme that we remained amongst them, diuerse of the Gentlemen and others (who were lyke factors for the Pope, as Maister *Woodward* at *Amiens*, Doctor *Bristowe* at *Doway*, and Doctor *Allen* at *Rheimes* were, to encrease his Seminaries with as many Englishe men as they might,) verie earnestlie perswaded vs to trauell to *Roome*, assuring vs, that we should be there entertained to our high contentment, beside, they would giue vs Letters for our better welcome thether.

We were soone entreated to take the

Any
subiect,
that hath
either
feare of
God, or
loue to
his prince
would
quake to
heare
their
Tray-
terous
deuises.
The
Deuil
wanteth
no instru-
ments to
helpe his
cause.

journey on vs, because we thought, if we could goe to *Roome*, and returne safelie againe into *England*, we should accomplish a great matter, the place beeing so farre of, and the voyage so daungerous. Vppon our agreement to vndertake the trauell, we receyued of euerie one lyberallie toward the bearing of our charges, and Letters we had to Maister Doctor *Lewes* in *Roome*, the Archdeacō of *Cambra*, and to Doctor *Morris*, then the Rector of the English Hospital or Colledge in *Roome*, that we might there be preferred among the English Students. / [8]

Taking our leaue of them, and yeelding them thankes for their greate courtesy, we iournied to *Lyons*, where in the house of one Maister *Deacon*, the wordes were spoken by *Henry Orton*, one of them condemned, and yet liuing in the Tower, which in my other booke I haue auouched. From thence wee went to *Millaine*, where in the Cardinall *Boromehos* Pallace, we found the lodging of a Welshman, named Doctor *Robert Griffin*, a man there had in a good accoūt, and Cōfessor to the aforesaid Cardinal. By him we were

There are English-men almoste in euery Cittie by the waye.

very courteously entertained, and sent to the house of an Englishe Prieste in the Cittie, named Maister *Harries*, who likewise bestowed on vs very gentle acceptaunce, as also three English Gentlemē, who lay in his house,

being very lately retourned frō *Roome*: they likewise both in cost and courtesie, behaued them selues like Gentlemen vnto vs, during the time that we made our abode in *Millaine*.

Our comming to *Millayne* was on Christmas euen, and hauing lyen that night at an *Osteria* where Maister *Harryes* appoynted vs, on Christmas day we dyned with Doctor *Griffin*, where we had great cheere, and lyke welcome. In the dinner time, he moued many questions vnto vs, as concerning the estate of England, if we heard of any warres towardes and howe the Catholiques thriued in Englande: and at the laste (quoth he) haue you not seene three Gentlemen that lye at Maister *Harryes* his house? Yes that we haue (quoth I) to vs they seeme meruailous curteous, and offer vs such freendshippe as we haue neuer deserued. Oh (quoth he) if all things had fallen right to their expectation, they would haue beene iolly fellowes. I am sure you haue heard what credite Captaine *Sukelye* was in with the Pope, and howe he was appointed w^t his Armie, to inuade England: he being slayne in the battaile of the King of *Portugall*, thinges went not / [[¶]] forwarde according as they should haue done. These three Gentlemen came foorth of the North partes of *England*, taking vpon them to goe forward with that, which *Stukely* had

The talkc
that
Doctor
Griffen
had with
vs, being
at dinner
with him.

An vnnat-
turall
desire of
men to
seeke the
ruine of
theyr
owne
Country.

The
secret
seducing
Preestes,
win a
number
to ioyne
in theyr
tray-
terous
intent.

The Pope
seeketh to
accom-
plish his
desire, by

enterprised, which was, to haue the Popes Armie committed to theyr conduction, and so they would ouerrun *England* at their pleasure, then they would make Kings and Dukes and Earles, euery one that they thought well off. To helpe them forwarde in this matter, they purchased the Letters of Doctor *Saunders*, Doctor *Allen*, Doctor *Bristow*, and others, who thought very well of their intent, & therfore furthered thē in their Letters so much as they might, to Doctor *Lewes*, Doctor *Morris*, Doctor *Moorton*, and diuers other Doctors and Gentlemen at *Roome*, all of thē verye earnestly following y^e sute hereof to y^e Popes holines, informing him, how they had already wun such a nūber in *England*, to ioin with thē when y^e matter came to passe, y^e graunting thē his holines Army, they would presently ouerrun all *England*, and yeelde it wholly into his hand. But when the Pope had scanned on this hasty busines, well noting the simple and arrogant behauour of the men, and their vnlikenesse, of performing these things: euen accordinge as they deserued, they were denied theyr request, & sent a way without any recompence. The Pope was not to truse to any such as they, he well knowes *England* is too strong yet, & till the people be secretly perswaded, as I doubt not but there is a good

number, and more & more still shalbe, by ye Preests are sent ouer dayly, and they must war within, while other holds the play with out: till then *England* will not be conquered any way.

the Subject that
must
betray his
owne
Country.

Other talke we had, not heere to be rehearsed, but truly it would astonishe a heart of *Adamant*, to heare the horrible Treasons inuented againte her Maiestie and this Realme, and so greedily followed by our owne Countrye men. But some perhaps will de-/ maunde howe wee behaued our selues [¹⁰] to come to the knowledge of such trayterous intentions, iudging y^t they would rather keepe the secret, then reueale them to any: to aunswere such as so doo question, thus it was.

When I was at *Paris*, the Gentlemen tooke me to be a Gentlemans Sonne heere in *England*, whom I refuse heere to name, but as it seemed, they were somewhat perswaded of him: I perceiuing they tooke mee for his Sonne, called my selfe by his name, where through I was the better esteemed, and beside, loued as I had beene he in deede. When they vnderstoode my fellowes name to be *Thomas Nowell*, they whispered among themselues, and sayd vndoubtedly, he was kin to Maister *Nowell* the Deane of Paules: and if they wist certainly that he were so, they woulde vse him in such gentle order, as they woulde keepe hym there, so that one

The
meane,
wherby
they
made me
ac-
quainted
with al
their
deuises.

day he shoulde stande and preache against his Kinseman. This suppose, seruing so wel our necessitye, we were glad to vse: which made vs well thought on of all, and keeping company so familiarlye with them, we were made acquainted with a number more matters then may heere be expressed.

The treason against England, was cōmon in euery English-mās mouth.

While we were in *Millaine*, wee visited Maister Doctor *Parker*, who likewise told vs the same tale that Doctor *Griffin* had before rehearsed, beside, he tolde vs that Preestes were appointed from *Roome & Rheimes* for *Englande*, and that ere long they should be sent. Soone after we departed thence, to *Bologna*, *Florence*, *Scienna*, and so to *Roome*, wher how we were receiued the Chapter following shall amply vnfolde. Thus, as well to certifie the incredulous, as also to content those desirous howe I attained to *Roome*: I haue breflye doone my good wyll to please bothe.

You haue hearde heerein, howe at sundrye places, and by seuerall speeches, there was a generall agreement of Treason, expected and daylye looked for, / to the harme of our [¹¹] gracious Soueraigne, and hurte of her whole Realme. All these matters wee heard before we came to *Roome*, from whence the treason shoulde cheefelye proceede: we seeing such deuillish deuises to be talked on by the way, we might well iudge *Roome* to be Hell it selfe,

in that all things should goe forwarde, as it was there determined. You are not altogether ignoraunt of their intentes at *Roome*, for that my other booke hath truely reueled some of their traiterous and disloyall practises: and such as modestie will suffer me to vtter, and you to reade, you shall here finde faithfullye discoursed.

¶ *The Author beeinge come to Rome, after what manner he was receiued into the Englishe Seminarie. The emulation & dissension, between the VWelshmen and the English men in the Colledge, their banishment out of Roome, & the Popes sending for thē againe, as you shall reade heareafter.*

Chap. 2.



Ur entraunce into *Roome*, was vpon *Candlemas* euen, when as it drew somewhat towardes nighte: for which cause, we refused as then to goe to the English Colledge, taking vp our Lodging in an *Osteria* somewhat within the Cittie, and determining to visite the Englishe house on

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A present
of holy
Candle
brought
from the
Pope to
the
English
Students.

the next morning. On the morrowe by enquiring, we founde the Englishe Colledge, where after we were once entered, wee had a number about vs quicklye, to knowe what newes in / England, and how all matters [¹²] went there. Not long had we stoode talking with them, but one entred the Colledge, with a great many of wax Candles in hys hande: who gaue them to vnderstande, that the Pope had sent to euery Scholler in the Colledge a Candle, which that day at high Masse he had hallowed, for it was *Candlemas* day. They receiuing thē with great account, both of the Popes faouure, as also the holines they credited to consist in the Candles, went euery one to lay them vp in their Chambers: in the meane time Maister Doctor *Morris* the Rector of the house came to vs, to whom we deliuered the Letter sent to him on our behalfe from *Paris*, which when he had read, he said we were welcōe, allowing vs y^e eight dayes entertainment in the Hospitall, which by the Pope was graunted to such Englishmen as came thereth. Then hee brought vs to Doctor *Lewes*, the Archdeacon of *Cambra*, to whom we deliuered his letter likewise, and with him we stayed dinner, ignorant whither he were an Englishman or no, for that he gaue vs our entertainment in Latine, de maunded a number of questions of vs in

Latine, and beside, dined with vs in Latine: whereat we meruailed, till after dinner, he bad vs walke to the Colledge againe with Doctor *Morris*, in English. We were no sooner come to the Colledge, but the Schollers, who had already dined, and were walking together in the Court, came about vs, euerye one demaunding so many questions, that we knewe not which to aunswer first: at last, one of them tooke my fellow aside, and one of the Priestes lykewise desired to talke with me, because he sayd he knew my Father well enough, vsing the name that I did, so, he and I sitting together in the Garden, among other talke he asked of me, wherfore I came to *Rome*? Truste me Sir (quoth I) onely for the desire I had to see it, that when I came home againe, I might say, once in my life / I [¹³] haue beene at *Roome*. Then I perceiue (quoth he) you come more vpon pleasure then any deuotion, more desirous to see the Cittie, then to learne the vertues conteined in it: in sooth I see, you remaine in the same wildnes you did, when I lay at your Fathers house, but I doo not doubt now we haue you heere, to make you a stayed man ere you departe, that your Father may haue ioy of you, and all your freends receiue comfort by you. In deede Sir (quoth I) I haue alwayse addicted my mind to so many youthfull deuises, that I little

The talke
one of the
Priests
had with
me in the
Garden.

Mine
owne
tale,
which so
well as I
could, I
made to
agree
with the
Preests
discourse.

regarded any religion, which my Parents
seeing, and fearing I would neuer be bridled:
sent me ouer to *Paris*, where I should
remane at my booke. But there I found
Gentlemen of mine acquaintaunce, who
wished me to trauell hither, whereto I quickly
gaue my consent, beeing (as I haue told you)
desirous to see a thing so famous. I thinke
very well (quoth he) of your woordes, aswell
for your Parents sake as also your owne. But
this I will say vnto you, there ought none to
come hither, the place being so holy, auncient,
and famous, but onely such as with earnest
endeuour, seeke and thirst after the Catho-
lique faith: beeing heere taught and main-
tained, according as Christ ordeyned it, the
Apostles deliuered it, *Peter* himselfe planted
it, and all the Fathers of the Church since,
haue followed it. They must denounce that
damnable heresie, crept in to the Church of
England, that proude vsurping *Iezabell*,
(meaning our dread & gracious Princesse)
whom (quoth he) God reserueth to make her
a notable spectacle to the whole world, for
keeping y^e good Queene of *Scots* frō her
lawfull rule: but I hope ere long, y^e Dogs
shall teare her flesh, & those y^t be her props
& vpholders.

A paper
of the
names of

Then drawing a paper out of his pocket,
he sayd, I haue a Bead role of them heere,

who little knowes what is prouiding for them, & I hope shall not know, till it fall vpon them. Then he read their names vnto / [¹⁴] me, which, that all may perceiue the villainous & trayterous mindes of our owne Countriemen: so many of them as I can call to memory, I will set down, euen in the same manner as he read the. But first I must craue pardon of those honourable personages, to whome the words doo offer great abuse, and whom I vnfeynedlye reuerence and honour: that they would not admit any euill conceite against mee, but in the noble nature where-with they are dayly adorned, I, beeing but the reporter, may be pardoned and not reprooued. First, (quoth he) heere is my Lord *Keeper*, the Bacon hogge, the Butchers sonne, the great guts, oh he woulde fry well with a Faggot, or his head would make a fayre shewe vpon London bridge, where I hope shortly it shall stand. Next is eloquent Maister *Cecill*, Lorde *Treasorer*, you shall shortly see if he can sauie his owne life with all y^e wit he hath: had it not been for these two before named, *England* had gon to wracke long since. Then heere is the Earle of *Leicester*, the Queenes Ostler, & his brother *Ambrose Dudly*, a good fat whorson, to make Bacon of: with other words of my Lorde of *Leicester*, not here to be rehearsed. My Lord of *Bedforde*, he

such noble men of her Maiesties Counsell whom they meant to persecut. when their intent came to passe in England.

I desire thee gentle Reader, to vse some reuerence in reading these vndecent woords, because they are truly set downe, after the order as they were there spoken.

forsooth is y^e Queenes Coozin, we will see how finely his Coozin & he can hang together. Sir *Fraunces Walsinghā*, & Doctor *Wilson*, they be her Secretaries: for euery warrāt they haue suffered, to apprehend any of our Priestes, our freends or other, by that time they haue coûted their reckoning, they shall find they haue a deere payment. Sir *Christopher Hatton*, he pleased y^e Queene so wel, dauncing before her in a Maske, y^t since y^t time he hath risen to be one of y^e Counsell: with other words, which I referre for modestie. Sir *Fraunces Knowles*, and other of the Counsell whose names I well remember not: he gaue them many a heauy threatning. Then opening the paper farder, at the end therof was a great many of names, of Magistrates & other be- / longing to this Cittie, [¹⁵ among whome was Maister Recorder, Maister Nowell Deane of Paules, Maister Foxe, Maister Crowlye, & sundry other, whose names I cannot very well remember, and therefore am loth to set downe any thing, but that whereof I am certainly assured: but verye well I remember, there was no one named, but he had the order of his death appoyned, eyther by burning, hanging, or quartering, and such like.

Eueryone
that was
named in
the paper,
the man-
ner and
order of
their
death
was ap-
poyned.

It is not vnlike, but that this vnreuerent matter will offend some in the reading, that

men of honour, and worshippe, and those of credite and countenaunce, shoulde haue their names published in print in suche sorte: I haue had the iudgement of those, of worshippe and learning, on this behalfe, and they haue sayde, how it is necessary, that theyr owne wicked speeches should be set downe, for an example to all men, howe they abuse her Maiestie, her honourable Councell, and learned and discrete Maiestrates, whereby their trayterous dealings may be the better discouered. And to them thus vndutifully regarded, it can not seeme an offence, considering, that Christe vnto his chosen vessels hath sayd. *You shall be mocked, scorned, and reviled for my sake: but doo you reioyce and be glad, for your rewarde is the greater in the kingdome of Heauen, and you remaine blessed.* Math. 5. 11.

Then putting vp his Paper agayne, he began after this manner. As I haue sayd before, so now I saye the same, such as come to this holy place, must faithfully bende his life and conuersation, to honour and reurence our prouident and holy Father the Pope, in all thinges, that shall like him to commaund, to holde and confesse him the vniuersall supreme heade of Christes church, & embrace his decrees, as the onely ordeneance & will of God. For he is the person of God on earth, and he can not sinne, because

There are
other
heere, to
whom the
like
charge
hath
beene,
givien to
iustifie
that I doo
not re-
port any
vntrueth.

the spirite of diuine grace / guideth him [¹⁶
continuallie: he hath auctoritie ouer all
Kinges and Princes, to erect and suppresse
whome he pleaseth, and that shall *England*
well knowe ere long, that he hath such power
and auctoritie. To honour and obey him, to
be a true and faithfull member of his Church,
and to liue and die in his cause, this ought to
be the intent of all that commeth heere.

This long Tale, contayning a number of
more circumstaunces than I can vnfolde:
made me studie what aunswer I should make
him, which after some pause, came foorth as
thus. Credite me Sir, I am but a Nouesse in
these matters, and therefore you might as well
haue disputed with me, in the deepest Schoole-
points that is, and I should haue censured
bothe alike. Nay (quoth he) I thinke not your
ignoraunce so great, albeit it seemeth great
enough, though you haue beene looselie
brought vp, yet you haue beene with me,
bothe at Masse, and at Confession diuers
times, at such time as I serued my Lady *B.*

A number
of places
he tolde
me heere
in Eng-
lande,
where
preestes
haue en-
tertaine-
ment.

Beside, there are a great many of Priestes in
England, as in *Warwickshire*, at Maister *I. T.*
in *Staffordshire*, at Maister *G. of C.* and at
S. T. F. in the same shyre: all these be neere
your Fathers, and not one of them but visiteth
your Fathers house, three or fowre times
euerie yeere, as they dyd when I was there (for

there is no long tariaunce in one place for a Priest, but he must shifte styl, least he be taken,) and I am sure your Father would see you duelie confessed.

Nowe I was put to so harde a shifte, that I knewe not well what to say, I knewe none of these men he named, but one, and he in deede had a Priest, who after his long raunging about his Maister the Popes businesse heere in *England*, I thanke God, I haue caused to be stayed. Likewise, I knewe not the Gentleman, whome, bothe they at *Paris*, and he sayde, to be my Fa-/ ther, neither [¹⁷] where he dwelt, nor what he was: which made me stand in feare to be disprooued, hauing auouched my selfe before to be his Sonne. Wherfore, referring my case to God, who had so prouided for me tyll that time, in his name I resolued my selfe on this aunswer, not knowing howe it might happen to speede.

In' deede Sir, I can not denie, but that I haue oftentimes heard Masse, as also beene at Confession, but my deuotion thereto hath beene slender, as you your selfe haue seene, knowing me to be so wilde, and, as it were, without gouernment: but when you departed from my Fathers, I taried there but a small time after you, for I obtayned leaue of my Father, to goe lye at London, at a Kinsemans house of his, because I would studie the

It was
only God,
that
framed
my
aunswers
to agree
with the
Preests
demaunds.

An
excuse
seruing
very fit
for my
purpose,
and lyked
the Preest
well
enough.

French tongue, to haue some knowledge therein against I went ouer, for my Father tolde me long before, that I should goe to *Paris*, and studie there. When I was at London, I grewe in acquaintance with diuers Gentlemen, in whose company I frequented many delightfull pastimes: so that I could hardlie refraine them, when my Father sent for me, to the intent I should trauell to *Paris*.

Well (quoth he) and though you did goe to London so soone after I was gone, any of the Preestes that resorted to your Fathers, or he him selfe could haue certified you, of such places in London, where you might haue heard Masse, and beene Confest too, without suspect at all. For at Maister *S.* his house on the backside of *P.* you might diuers times haue heard Masse, and beene Cōfest there likewise: I lay there an indifferent while, and sayd Masse there, wherat diuers were present, also in the after noone, when they haue beene at the Play, in all that time I haue Confessed many.

Likewise, you might haue gone to the Marshalsea, and enquired for Maister *Pownd*, & you should sildom / haue missed, but haue [¹⁸] found a Preest there with him: for sometime vnder y^e habites of Gentlemen, Seruing-men, or what apparell they imagine most conuenient for them, Preestes doo daylie resorte

A matter
woorthy
to be re-
garded.

*Euerarde
Ducket,*
was taken,
going into
the Mar-
shalsea,

vnto him, where they confesse him, and giue him such halowed things as are sent him from Roome, as *Agnus Deis*, *Grana benedicta*, and other things: there, if you had made him priuie to your intent, he would haue appointed one that should haue done it for you. He likewise would haue bestowed on you some of those holie thinges, for he findeth such meanes, what with the Preests that come to him, and other, whome he hyreth or intreateth to cary a Letter abroade now and then for him: that those holie thinges are deliuered to their handes, who doo not a little reioyce in them. My selfe once, made *Norris* the Pursuivant carie a Letter for me, to one of my Lady *B.* her Gentlewomen: and therin was two *Agnus Deis*, a hallowed Girdle, and aboue fortie or fiftie *Grana benedicta*, which maketh me to smile euerie time I thinke on it, that I could make him my man, when I durst not deliuier it my selfe.

Maister *Norris* beeing told this: offereth his life, if any such thing can be prooued, for he sayth, he neuer deliuered any thing to any of my Lady *B.* Gentlewomen. And for his faithfull seruice to her Maiestie, I haue to shewe vnder his owne hande, the penaltie he putteth him selfe too, if any vnjust seruice can be layde to his charge.

By this time, the Bell rung for all the

to speak with the Papistsh-
beeing a Preest:
and
beeing
there
taken,
behaued
him selfe
in such
tray-
terous
manner,
that he
was
executed
at
Tiborne,
1581.

Studentes to come to Supper, which made the Preest to staye at this Periadus, else he would haue continued in discourse, I know not how long: for what with the seueral charges wher-with he sounded me, my care styl how to shape a sufficient aunswer, and the tediousnesse of his tale, mixed with so many woordes, farre dis-taunt / from ciuell and duetifull regarde, he [¹⁹] was not so readie to goe to his Supper, as I was glad for that tyme to breake off company.

So after certaine familiar behauour, vsed betweene him and I, he glad to see me at *Rome*, and well hoping in shorte time to make me a newe man, I appliable with thankes, for euerie thing, for that it stooede with wisedome to accept all thing: he went into the *Refectorium*, which is the name of their dining Hall, & I to the Chamber appointed for me and my fellow, whome I found there sitting with Doctor *Morris*, staying my comming, that we might sup togeather, which in deede we did. Maister *Morris* vsing vs verie courteouslie, passing away the supper time with much variety of talke, among which, Maister Doctor sayde his pleasure of diuers persons in *England*: which, for that it would rather checke modestie, then challenge any respect of honestie, I admit it to silence, the talke beeing so broade, that it would stand as a blemish to my Booke.

29 In what manner our English men passe away their time in the Colledge, the orders of the house, and other thinges to be regarded.

Chap. 3.



T is vnpossible for me, to note down halfe the speeches, that passed between y^e Schollers and me, as also my fellowe: but as for that was vsed to him, I could sildome come acquainted with all, except I had stooode by & heard it, for either they had fullie perswaded him, or he ioyned / into consent with them: so that he would [²⁰] neuer report any thing that had passed betweene them, he lyked so well of euerie thing. But letting these matters passe a while, I thinke it expedient heere to set downe, before I goe any farder, the orders vsed in the Englishe Colledge, how the English men spende the time there, and within what compasse they limitte them selues, which so breflie as I can, I will passe ouer.

The Englishe Colledge, is a house bothe large and fayre, standing in the way to the Popes Pallace, not farre from the Castle *Sante*

The place
where the
Englishe
Colledge
standeth
in *Roome*.

The order
for the
English
mennes
lodging.

Angello: in the Colledge, the Schollers are deuided, by certaine nûber into euery Châber, as in some foure, in some six, or so many as the Rector thinketh cōuenient, as well for the health of the Schollers, as the troubling not much roome. Euerie man hath his Bed proper to him selfe, which is, two little Trestles, with fowre or fife boordes layde along ouer them, and thereon a quilted Mattresse, as we call it in *England*, which euerie morning after they are rysen, they folde vp their sheetes hansomelie, laying them in the middest of the Bed, & so rowle it vp to one ende, couering it with the Quilt, that is their Couerlet all the night time.

The
orders
obserued
by the
Schollers,
euerie
morning.

First in the morning, he that is the Porter of the Colledge, ringeth a Bell, at the sound whereof euerie Student ariseth, and turneth vp his Bed, as I haue sayde before. Not long after, the Bell ringeth againe, when as euerie one presentlie kneeling on his knees, prayeth for the space of halfe an howre: at which time, the Bell beeing tolled againe, they arise and bestowe a certayne time in Studie, euerie one hauing his Deske, Table, & Chayre to him selfe verie orderlie, and all the time of Studie, silence is vsed of euerie one in the Châber, not one offering molestation in speeche to an other.

The time of Studie expired, the Bell calleth

them / from their Chambers, downe into [²¹ the *Refectorium*: where euerie one taketh a glasse of Wine, and a quarter of a Manchet, & so he maketh his *Collatione*. Soone after, the Bel is knouled againe, when as the Studēts two & two togeather, walke to the *Romaine Colledge*, which is the place of Schoole or instruction: where euerie one goeth to his ordinarie Lecture, some to Diuinitie, some to Phisique, some to Logique, & some to Rhetorique. There they remaine the Lecture time, which beeing done, they returne home to the Colledge againe: where they spend the time tyll dinner, in walking and talking vp and downe the Gardens.

And an order there is appointed by the Rector and the *Iesuites*, and obeyed by all the Studentes, that who socuer dooth not in the morning turne vp his Bed hansomlie, or is not on his knees at prayer time, or heareth not Masse before he goe to Schoole, or after he comes home, but forgetteth it: or else if he goe foorth, and put not the Peg at his name in the Table. For there is a Table hangeth by the doore, which hath a long Box adioyned to it, wherein lyeth a great company of wooden Pegges, and against the name of euerie Scholler written in the Table (which is obserued by order of the Alphabet) there is a hole made: wherein, such as haue occasion to

The diuer-sitie of penaunce adioyned the Englishe Stu-dentes: which they must doo openlie in the Hall, at dinner tyme.

goe abroade, must duelie put a Peg, to giue knowledge who is abroade, and who remaineth within.

Beside, diuers other orders they haue for slight matters, the neglecting whereof, is publique penaunce at dinner time: when as all the Studentes are placed at the Tables, such as haue so transgressed, goeth vp into the Pulpit (which standeth there, because one readeth all the dinner tyme) and there he sayeth: Because I haue not fulfilled this or that, whatsoeuer order it be that he hath broken, I am adioyned such a penaunce. / [22] Eyther to kneele in the middest of the Hall on his bare knees, and there to say his Beades ouer: Or to say certaine *Pater nosters*, and *Aue Marias*: Or to stand vpright and haue a dishe of potage before him on the grounde, and so to bring vp euerie spoonfull to his mouth: Or to loose, either one or two or three of his dishes appointed for his dinner: Or to stand there all dinner time, & eate no meate: and diuers other, which according as it is, either afterwarde he hath his dinner or supper, or else goes without it. And all these penaunces I haue beene forced to do, for that I was alway apt to breake one order or other. As for the priuate penaunces, it shall not be greatly amisse to rehearse them heere too: so long I shall desire you to stay, from hearing the

All these
I haue
beene
forced to
do, albeit
it were
with an
yll will.

manner of the Students dinner. The priuate Penaunces, are appointed by the ghostly Father at Confession: which are fulfilled without publique knowledge of the cause, and likewise of the person. If his penaunce be, to whip him selfe openlie in the Hall at dinner time: then the Rector ordereth it after this manner, that he shall not be knowen, to be reproched by any of his felowes, or that they shall certainlie saye, it is such a one. At the dinner or supper, that this penaunce is to be accomplished, the Rector causeth seuen or eight to keepe their Chambers, and commonly but one that time in a Chamber: their doores must be made fast to them, & they, not so much as looke out at their windowe, to see from which Chamber he comes that dooth the penaunce. When they are all set at the Tables, he commeth in, cloathed in a Canuas vesture downe to the grounde, a hood of the same on his head, with two holes where through he hath sight, and a good bigge round place bare, against the middest of his backe: in this order he goeth vp and downe the Hall, whipping him selfe at that bare place, in somuch, that the blood dooth trickle on the ground after him. / The whip hath [23] a verie short handle, not much aboue a handfull long, and fortie or fiftie Cordes at it, about the length of halfe a yarde: with a great

The
priuate
pe-
naunces,
which are
appointed
by the
ghostly
Father.

The
whipping
them
selues,
pub-
lique at
dinner.

many hard knots on euerie Corde, and some of the whippes hath through euerie knot at the ende crooked wiers, which will teare the fleshe vnmercifullie.

The
māner of
the
Iesuits
whips
where-
with they
whip
them-
selues.

Joel. 2.13.
Psal. 51.17.

The
exāple
one of the
Iesuits
gaue me,
to whip
my selfe.

O mon-
strous ig-
noraunce.

The *Iesuites* haue, some of them, to whip them selues, whips with Cordes of wier, wherewith they will beate them selues, tyl with too much effuse of blood, they be readie to giue vp the ghost. And this they will doo in their Chambers, either before a *Crucifix*, or the image of our Ladie, turning their backes when they bleede towarde the Image, that it may see them. One of the *Iesuites*, because they could neuer gette me to whip my selfe,

(for that I well knewe God sayde: *Rent your hearts, and not your skin:* And that, *A contrite and sobbing heart, is more acceptable to God, then a bleeding body,*) tooke me once with him into his Chamber, saying: I should see (because I was so fearefull) what he would inflict vpon his owne body. So when he was vnapparelled, he tooke a whip, the Cords whereof was wier, & before the Picture of our Lady, he whipped him selfe verie greeuouslie, saying: *Sancta Maria mater Dei, suscipe dolorem meum:* *Sancta Maria mater Dei, accipe Flagitium meum:* *Et ora pro me, nunc et in hora mortis:* Which is as much to say, *Saint Marie mother of God, receiue my dolor:* *Saint Marie mother of God, accept my whipping, and pray for*

me, now and in the howre of death. These, with other like woordes, he vsed to the Picture a great many times: and then he went to the *Crucifix*, which stooede vpon his Deske, and whipping him selfe styll, he sayde these, or the verie lyke woordes. *O Iesu, obtestetur te virgo gloriosa Maria mater, quæ (quod pro certo noui) pro me nunc tecum agit. Flagitiij tui, sanguinolenti tui sudoris, Crucis tuæ, mortis ac passionis tuæ, pro / me passæ memoria, ad hoc me [²⁴ faciendum impulit: eo quod perpessus sis, his decies pro me grauiora:* In English thus. *O Iesus, be thou intreated by that glorious virgin thy mother, who I am sure at this time maketh intercession to thee for me. The remembraunce of thy whipping, bloody sweat, Crosse, death and passion, maketh me do this, in somuch as thou hast suffered ten times more for me.*

Egregious
impu-
dency.

In these and such like acclamations, he continued whipping him selfe, almost the space of halfe an howre, bleeding so sore, as it greeued me verie much to see him. Afterward, he willed me to trie it once, and I shoulde not finde any paine in it, but rather a pleasure. For (quoth he) if Christe had his fleshe rent and torne with whips, his handes and feete nayled to the Crosse, his precious side gored with a Launce, his head so pricked with a Crowne of thorne, that his deere blood ran trilling downe his face, and all this for you:

why should you feare to put your body to any torment, to recompence him that hath done so much for you? I desired him to beare with me a while, for I was not indued with that strength and fortitude, as to abide and suffer the paines he did: but yet in time I doubted not, to fulfill any thing on my body, he would commaund me. My aunswer pleased him indifferentlie, so I left him in his Chamber, and went downe, lamenting to see a spectacle of so great follie.

Diuersity
of pe-
naunces,
giuen
them, all
by their
ghostly
Cōfessor.

Now as for the other penaunces, as they be diuers, so be they diuers wayes fulfilled, eyther by Fasting, wearing a shyrt of heaire, trudging to the seuen Churches, lying vpon the bare boardes, going into the darke vautes vnder the ground, or traueling on Pilgrimage, and a number more, which exceedeth my memorie to vnfolle, they haue amongst them, as there be diuers can beare me witnesse, and some of them my Confessor / hath con- [25] strayned me to doo.

Returne we now to the Students, who beeing come from the schooles, and haue recreated them selues some what, either in the house or in the Gardens: are now at the sound of the Bel come into the *Refectorium* to dinner. The custome is, that dayly two of the Stundentes take it by turnes, to serue all the other at y^e Table, who to helpe them, haue the

The
manner of
the Eng-
lish mens
dinner.

Butler, the Porter, and a poore *Jesuite*, that looketh to all the Schollers necessaries, to bring them their cleane shirtes, and foreseeeth, that neither their Gownes, Cassocks, Dublets, Breeches, Hose nor shooes want mending. These bring in their hands, eche of them a round boorde, which hath a staffe about halfe a yarde long, made fast through the middle of it: and round about that boord is set little Saucers, wherin the Cooke shareth euery man a little quantity, which they bring, and holde ouer the Table, when as euerie man taketh his owne messe.

As for their fare, trust me it is very fine and delicate, for euery man hath his owne Trentcher, his Manchet, knife, spoone, and forke layde by it, & then a fayre white napkin couering it, with his glasse and pot of wine set by him. And the first messe, or *Antepast* (as they call it) that is brought to the Table, is some fine meat to vrge them haue an appetite: as sometime the Spanish *Anchouies*, and sometime stued Prunes and Raysons of the Sun togeather, hauing such fine tarte sirope made to them, as I promise you a weake stomacke would very wel digest them. The second, is a certaine messe of potage of that Countrey manner, no meat sod in them, but are made of diuers thinges, whose proper names I doo not remember: but me thought they were

The variety of dishes, and daintiness of the Englishe mens fare.

bothe good and wholsome. The thirde, is boyld meate, as Kid, Mutton, Chickin, and such like: euerie man a pretie modicum of eche thing. The fourth, is rosted meat, / [²⁶ of the daintiest prouision that they can get, and sometime stewde and bakte meate, according as pleaseth Maister Cooke to order it. The first and last, is some time Cheese, some time preserued conceytes, some tyme Figges, Almonds and Raysons, a Limon and Sugar, a Pomegranate, or some such sweete geere: for they knowe that Englishmen looueth sweete meates.

The order
that one
of the
Schollers
obserueth,
reading
all the
dinner
tyme.

And all the dinner whyle, one of the Schollers, according as they take it by weeklie turne, readeth: first a Chapter of their Bible, and then in their *Martirilogium*, he readeth the Martirdome of some of the Saintes, as Saint *Fraunces*, Saint *Martin*, Saint *Longinus*, that thrust the Speare into Christes side, Saint *Agatha*, Saint *Barbara*, Saint *Cecilia*, and diuers other: among whome they haue imprinted the Martirdome of Doctor *Storie*, the two *Nortons*, *John Felton* and others, calling them by the name of Saintes, who were heere executed at Tiborne for high treason.

The dinner done, they recreate them selues for ye space of an howre, & then the Bell calleth them to theyr Chābers, where they staye a while, studying on their Lectures

giuen them in the forenoone: anon the Bel
sumoneth them to Schoole again, where they
stay not past an howre, but they returne home
againe, and so soone as they be come in, they
goe into the *Refectorium*, and there euerie one
hath his glasse of wine, and a quarter of a
Manchet againe, according as they had in the
morning.

They
haue
feeding
enough,
four
meales
day.

Then they depart to their Chambers, from
whence at conuenient time they are called to
exercise of disputation: the Diuines to a
Iesuite appointed for them, and euerie Studie
to a seuerall *Iesuite*, where they continue the
space of an howre, and afterwarde tyll supper
tyme, they are at theyr recreation. / [27]

After Supper, if it be in winter time, they
goe with the *Iesuites*, and sit about a great fire
talking, and in all their talke, they striue who
shall speake wurst of her Maiesty, of some of
her Councell, of some Bishop heere, or such
lyke: so that the *Iesuites* them selues, will often
take vp their hands and blesse them selues, to
heare what abhominable tales they will tell
them. After they haue talked a good while,
the Bell calleth them to their Chambers, the
Porter going from Chamber to Chäber, &
lighteth a Lampe in euerie one: so when the
Schollers come, they alight their Lampes, lay
downe their Beddes, and goe sit at their
Deskes and studie a little, tyll the Bell ringes,

Their
exercise
after
Supper.

when euerie one falles on his knees to Prayers. Then one of the Preestes in the Chamber, as in euerie Chamber there is some, beginneth the Latin Letany, all the Schollers in the Chamber aunswering him: and so they spend the time tyll the Bell ringes againe, which is for euerie one to goe to bed.

¶ *Other matters of our Englishe Studentes in the Colledge, their dayes of recreation at their vineyarde, their walke to the seuen Churches, a report of some of the Romish Reliques, and other thinges concerning their behauour.*

Chap. 4. |

[28]



He English Studentes euerie thirde or fowrth day, goe not to the Schooles, but haue ac-
cesse abroade, to sport and delight them selues: sometime they walke to theyr Vine-
yarde, and the *Jesuites* with them, where they passe away the day in diuers disportes, what game, what toy any one can deuise, they altogeaither in pastime ioyne to performe it.

An other day they goe to the seuen Churches, which according as I remember their names, I will heere set them downe. S. Peters, S. Paules, S. John Lateranes, S. Maria maiore, S. Croce, S. Laurences, S. Sebastianes. In all these Churches, there be diuers Reliques, which make them haunted of a meruailous multitude of people: whereby the lazie lurdens Friers that keepe the Churches, gettes more ritches, then so many honest men should doo. For eyther at the comming into the Church, or else at the Aultar where the Reliques be, there standeth a Basen, and the people cast money therein, with very great liberality. And there standeth a Frier, with a forked sticke in his hand, and therupon he taketh euerie bodies Beades, that layes them on the Aultar, and then he wipes them along a great proportioned thing of Christall and Golde, wherein are a number of rotten bones, which they make the people credite to be the bones of Saintes: so wiping them along the outside of this Tabernacle, the Beades steale a terrible deale of holynesse out of those bones, and God knowes, the people thinke they doo God good seruice in it: Oh monstrous blindnesse.

But because euery good Subiect may see into the Ro- / mishe iuglinges, and per- [29] ceyue the subtiltie of Anti-christe the eldest

The
seuen
Churches
in Roome,
wherto
they goe
on pyl-
grimage.

A craftie
kinde of
coo-
sonage,
wherby
the igno-
rant
people are
beguiled.

childe of hell: I will rehearse some of these Reliques, as many of them as I can possiblie call to my remembraunce.

A breefe rehearsall of some of the Romishe Reliques, whereby the Pope deceiueth a number, and hath good gaines, to the maintenaunce of his pompe.

In Saint Peters Church.

The
Popes
brasē
Rock,
taken for
the Rock
Christ
spake off.

Math.16.
16.18.

AS we enter into the Court before Saint Peters Church, there standeth the forme of a Rock made of brasse, an old & auncient thing: the which is kept there, that the ignoraunt people should beleue that to be the Rock, which our Sauiour spake off to Peter, when as vpon Peters confessing him to be, *Christe the sonne of the liuing God:* he aunswere. *Vpon this Rock will I builde my Church,* which Rock he meant by him selfe, and not by Peter. This peece of brasse they make the ignorant to beleue to be that Rock, and therfore a nūber as they goe into the Church, fall downe on their knees, and worship this brasen Rock with their prayers.

The halfe
bodies of
S. Peter
and Paule.

Going thorowe the Church, we come to a Chappell, wherin is an high Altar, wheron

standeth a Picture of S. Peter and S. Paul: within that Altar, they say, lyeth halfe the bodyes of these two Apostles and Saints, and therfore that Aultar is daylie worshipped.

Comming back againe into the Church, we come to a square Aultar, wherin (say they) is the head of y^e Speare that was thrust into our Sauiuors side: but the point therof, is broken off, and is in an other place. And in the / [³⁰] same Aultar, is y^e Hādkercher which Christe wiped his face with all, when he caried his Crosse sweating, & left the perfect print therof on y^e cloath: this is called *Vultus sanctus*. How this aultar is honored, you shal read more in the Chapter, which talketh of the *Flagellante* night.

The
speare
that was
thrust
into
Christes
side, and
the hand-
kercher
where-
with he
wiped his
face,
when he
carried
his Crosse.

What other Reliques be in this Church, I certainlie knowe not, but they say there is the bodies of diuers Saintes: whose names because I can not remember, I will let passe, because I will not be founde in an vntrueth.

In Saint Paules Church.

IN this Church, vnder the high Aultar, is sayde to be the other halfe of the bodies of S. Peter and Paule: this Aultar is likewise adored with meruailous reuerence.

The other
halfe of
S. Peter
and Paule.

Three
leapes of
S. Paules
head
made
three
Foun-
tains.

Not farre from this Church, there is a place called *Tre-Fontana*, at this place they say Saint *Paule* was beheaded: and when his head was cutte off, it leaped three times, and in those places where it leapt, there sprung vp presentlie three Fountaines, there is great deuotion likewise vsed at this place.

In Saint Iohn Lateranes Church.

The stone
whereon
the Cock
crewe,
when
Peter
denied
Christe.

AS we come first to the little Chappelles before the Church (wherein, they say, our Lady hath beene diuers times seene and therefore hath left such holinesse there, as they pray there a good while) there standeth a round pyller of Stone, seeming to be but latelie made, & on this Stone, say they, the Cock stooode and crowed, at what time *Peter* denied *Christe*: & therfore they doo vse to kisse it, make courtesie to it, & rub their Beads on it. / [31]

The rings
wherin
the
Iewes set
their
Banners,
when
Christ
was
crucified.

Neere to this Stone, is a broade gate, beeing the entraunce into the aforesayde Chappelles, and on the one side of this gate, there is two round Ringes of Iron, whereon sometime a gate hath beene hanged, to open and shut: in these Ringes, say they, the Iewes did stick Banners, all the while that Christe was crucified, and therfore for the holinesse of them, they will drawe their Beades thorowe

the sayd Rings, and kisse them when they haue so done.

From thence we goe to a fayre large place, in the middest whereof standeth a Font, wherein, they saye, *Constantinus Magnus* was christened: in this Font euerie yeere on *Easter* euen, they doo christen Iewes, such as doo chaunge to their Religion. For there is a certaine place appointed for Sermons, whereat y^e Iewes whether they will or no, must be present, because one of their own *Rabines* preacheth to them, to conuert them, as him selfe hath beene a great while.

The Font
wherein
Constan-
tinus
Magnus
was Chri-
stened.

In *Roome*, the Iewes haue a dwelling place within them selues, beeing locked in their streetes by gates on either side, and the Romaines euerie night keepeth the keyes: all the day time they goe abroade in the Cittie, and will buie the oldest apparell that is, an olde Cloke Dublet, or Hose, that a man would thinke not woorth a penny, of the Iewes you may haue y^e quantity of fowre or fife shillings for them. Now, that the Iewes may be knowne from any other people, euerie one weareth a yellow Cap or Hat, and if he goe abroade without it, they will vse him verie yll fauouredlie.

In this order they come to the Sermon, and when any of them dooth chaunge his Faith:

he taketh his yellowe Cap or Hat off from his head, and throwes it away with great violence, then will a hundred offer him a blacke Cap or a Hat, and greatlie reioyce that / they haue [32] so wun him. All his riches he then must forsake, y^e goes to the Popes vse, beeing one of his shifte: and to this aforesayd Font he is brought, clothed all in white, a white Cap, a white Cloke, & euery thinge white about him, with a holy Candle burning, that he beareth in his hand. Then is he there baptized by an English man, who is named Bishop *Goldwell*, sometime the Bishop of S. *Asaph* in Wales: he hath thys office, maketh all the English Priests in the Colledge, and liueth there among the *Theatines* verye pontificallye. After y^e Iewes be thus baptized, they be brought into the Church, and there they see the hallowing of the *Paschall*, which is a mighty great wax Taper: and then a devise (wherin is inclosed a number of Squibs) is shot off, when thorow all the Church they then cry, *Sic transit gloria Mundi*. From thence they goe to a Colledge, which the Pope hath erected for such Iewes, as in this manner turn to his religion: there they stay a certain time, and afterward they be turned out, to get their liuing as they can, none of their former riches they must haue again, for that goes to the maintenance of the Popes pontificallitie.

Bishoppe
Goldwell.
baptizeth
the
Iewes in
Roome.

Hallow-
ing of the
Paschall
Candle.

This aforesaide Font is a holy thing, and there must prayers be likewise saide.

From this Font we goe vp into a fayre Chappell, wherein is an Aultar dedicated to our Lady, in golde and sumptuous showes surpassing, and all about the Chappel are hanged little wooden Pictures, Tapers, and wax Candles, which are the Pilgrimes vowes to our Lady, and there they leaue them to honour her. Heere must be vsed great deuotion.

From thence we goe into an old roome, wherein is an old Wall standing along in the midst of this roome, and in this Wall is three old doores, hauing paynting on them that is not verye olde: thorowe one of these / [³²] doores, they say, Christ went in to iudgement, when he came backe from iudgement, he went thorow the second, and thorow the third to be whipped: these doores are worshipped euery day.

From thence we goe a long thorow an old Gallerye, and there is a fayre payre of stayres of stone, that commeth vp into this Gallerie, beeing in number of steps, about foure or fife & twenty: vp these stayres they saye Christ went to iudgement, & as he came back again,

Our
Ladies
holy
Chappell.

The three
holy
doores.

The holy
stayres
that
Christ
went
vp to
iudge-
ment on.

he let fall a drop of blood on one of the steps, ouer y^e which place (because the people with kissing it and rubbing it with their Beades, haue fretted a deepe hole in y^e stone) is made a little Iron grate. The people must neither goe vp nor down these stayres, on their feete, but creepe them vpon their knees, and on euery step say a *Pater noster & an Ave Maria:* so y^t with the number that creepe vp & down these stayres dayly, they are kept as cleane, as y^e fine houses in London, wher you may see your face in the boordes. These stayres haue no small reuerence.

The vaile
of the
Temple,
that rent
in the
middest.

Neere to the head of these stayres, on eyther side of the Gallery, there is in the Walles two halfe pillers of stone, much like to Alabaster: which they say, to be the vayle of the Temple that rent in the middest, when Christ yeeded vp the Ghost, vpon these two halfe pillers, they rub their Beads, in signe of great deuotiō.

The
Piller that
Christe
was
whipped
at.

Somewhat neere to these halfe pillers, there is a long Marble piller, at which piller, they saye, Christ was fast bound, when he was whipped in *Pilates* hall. This piller is much adored.

Some of
the Milke
of our

Hard by, we goe, into a little Chapell, which hath a very rich & costly Aultar, wherin they

say to be, some of the Milke that came out of our Ladyes breasts, and as yet remaineth pure and sweete. To this Relique is / vsed [³⁴ meruailous worship.

Ladies
brests.

And in the same Chappell, hard by the doore as wee come in, there hangeth tyed with an Yron chaine a peece of wood, which is crossed euery way with diuers plates of Yron: this peece of wood, they name to bee a peece of the crosse, whereon the theefe was hanged, to whom our Sauiour sayde. *This day thou shalt be with me in Paradise.* To this is giuen much deuotion.

A peece
of the
Crosse,
whereon
the good
Theefe
was
hanged.

Beneath in the Church.

IN the Church at the high Aultar, there is as they say, the first Shirt, that our Lady made for Christe, when he was young.

The first
Shirt that
was made
for
Christe.

In the same Aultar, are the two sculs or scalps, of the heads of S. Peter, and S. Paule, with the heire as yet on them: which are set in Golde and Siluer very costlye.

The heads
of Saint
Peter and
S. Paule.

There is also a glasse viall, which is full as they say, of the blood of our Sauiour, that ran out of his precious side hanging on y^e Crosse: the people whē this is shōwē, will take their hands, & hold the palmes of thē toward the glasse, and then rub all their face with their

A glasse
viall, full
of the
blood of
Christ.

hands, with the great holines they receiue from the Glasse.

A peece of Christes Cote, with his blode yet fresh on it.

Then ther is a peece of Christes Cote without seame, and it is the part of the Cote, which when it was turned downe ouer his body, that he should be whipped, y^e blood did trickle downe vpon: and vpon this peece of his Cote, say they, y^e blood yet remaineth as fresh, as it was y^e first day when it fell on it. This is a meruailous precious Relique too.

The chaine wherewith S. John was led to Ephesus.

Likewise there is y^e whole chaine of Iron, wherwith S. *John* the Euangelist, was led bound to *Ephesus*: thys Chaine is a little olde one, I am sure little aboue halfe a yarde long./

One of the Nailes that nailed Christ on the Crosse.

There is also one of the Nayles, where- [35] with our Sauiour Christ was nayled on the Crosse: and it hath the blood yet fresh vpon it.

A parte of the Crowne of Thorne.

And among all the rest, there is a great portion or quantitie of the Crowne of Thorne, wherewith they say our Sauiour was crowned.

DIuers other Reliques there bee in that Church, which I cannot now very perfectly remember: but these I am certaine they make the people beleue to be there, for I haue stooede by amonge a multitude of

people, that come thither to see them on the day they are showen, and there haue I heard all these named: almost all the English Students can beare me witnesse, for I haue gon in their company, as it is a custome and an order among them, to goe from Church to Church all the Lent time, to the *Stations* as they call them, and then each day in Lent, one Church or other hath their Reliques abroade to be seene. And thē they tell the people, this is the Reliques of such a Saint, and this is such a holy and blessed thing: but they be either couered with Gold, Siluer, or Christall, so that we can not tell whether there be any thing within or no, except it bee sometime in a broade Christall Tabernacle, and there you shall see a company of rotten bones, God knowes of what they be.

In Saint Maria Maiore.

There is an olde rotten Crib or Manger, wherin say they, our Sauiour lay, betweene the Oxe, and the Asse, when the Sheepheards came to honour & reuerence him. This is a thing highly honored.

The
Manger
wherin
Christ
was
layde.

There is likewise *Arons* rod, as they call it, which / is in the forme of a Bishops staffe: a [³⁶ *Arons* rod.

Heire of
our
Ladies
head.

There is also of the heire, that grew on our Ladies head: this is there reserued richly, and worshipped for a singuler Relique.

S.Thomas
his finger.

There is the forme of a finger in Siluer, wherein, say they, is the finger of *S. Thomas*, which he thrust into the side of Christ: this is no simple Relique.

The
poynte of
the speare
that was
thrust
into
Christes
side.

There is the pointe of the head of a Speare, which they say, to be broken off from the Speare, that was thrust into our Sauours side on the Crosse: a Relique of no small worshipp.

Some of
the
thirtie
pence, for
which
Iudas
betrayed
Christe.

There is also certaine peeces of Mony, which they name to be of those thirty pence, which *Iudas* receiued when he betrayed his Maister, wherwith (after he had hanged him selfe) they bought a feeld, called: *The feeld of blode*. These are Reliques of great estemation.

A peece of
Christes
Crosse.

There is likewise an old rotten peece of wood, which they make the people to thinke, to be a peece of y^e Crosse whereon Christ was crucified: to see this Relique, the people will come creeping on their knees, and behauie them selues with meruailous deuoutnes.

There is also certaine of the Thornes,

which sometime, as they say, were on the Thornes
Crowne of Thorne, wherewith our Sauiour of the
Christ was crowned: Reliques of great crowne of
authoritye among them. Thornes.

In Sancta Croce.

There is an other of the Nayles, where-
with Christ was nayled on the Crosse:
and as they say, y^e blood / still fresh vpon [³⁷
it.

An other
of the
nayles
where
with
Christ
was
nayled.

There is also three or foure of the pence,
which *Iudas* receiued for the betraying of his
Maister Christ.

More of
Iudas
pence.

There is a good big peece of wood, which
they likewise say to be a peece of the Crosse,
whereon Christ was crucified.

More of
the Crosse.

There is a Whippe, which they report to be
one of those whips, wherwith Christ was
whipped in *Pilates* Hall. This is a holy and
very precious Relique.

One of the
whypes
where-
with
Christ
was
whipped.

There is a Tabernacle of Christall, the
Pillers therof are of siluer, wherin is diuers
old rotten bones, which they say to be the
bones of Saintes, and holye Martires.

Reliques
of Saintes.

In Saint Lauraunces.

The stone
whereon
S.
Laraunce
was
broiled.

THere is made faste in a Wall, a great Marble stone, about two yardes in length, and a yarde in bredth, which is closed in with a grate of Iron: vpon this stone they say, S. *Lauraunce* was broyled. This is a Relique much set by.

The
Grediron
wheron S.
Laraunce
was
broiled.

There also they say to be the Grediron whereon S. *Lauraunce* was broyled: but that I neuer sawe, therefore I will not make any certaine report thereof.

The head
of Saint
Lau-
raunce.

There at the high Aultar, they say the heade of S. *Lauraunce* is, which they haue set in Siluer meruailous costly. / [38]

In Saint Sebastians.

The body
of Saint
Sebastian.

THere vnder the High Aulter, they say lyeth the body of S. *Sebastian*, to whose shrine they offer very much worshippe.

At all these seuen Churches, there are a number more Reliques then I can well remember, which maketh the people to resort to them almost daylye: and our Englishmen, they are as zealous in these matters as the best, and beleue that those Reliques are the very certaine thinges whereof they beare the name, so great is their blindnes and want of fayth.

To these places they trudge commonly once

euer weeke, sometime twise, or as the *Jesuites* thinke it conuenient: but when they haue beene at these seuen Churches, and honoured al these paltry Reliques, they thinke they haue doone a moste blessed and acceptable seruice to God.

There are Reliques beside these, at most of the other Churches and Chappelles, but what they be, I doo not as nowe remember: yet thus much I can say, that when the *Station* hath beene at Saint *Appolonia*, all the way as we goe, the streetes are full almoste of lame and diseased people, who, when they desire an almes of the passers by, say, they will pray to S. *Appolonia* for their teeth, that shee will keepe them from y^e toothache, or any other paine that may happen to their teeth. This they doo, because they report, that S. *Appolonia* being Martired, had all her teeth by violence plucked out of her head: and therfore they imagin, that she can defend any body from hauing any Payne in their teeth.

Likewise S. *Agatha*, whose brestes they say, were clipped off with a payre of tonges, made red hot in the fire: to her they will pray (if y^e people will giue thē any money) y^t any Woman passing by them, this Saint will not suffer her to haue any Payne in her brestes. /

Other of their Saintes, who had any [39] thing ministred by way of torment, eyther on

Prayer to
S. Ap-
polonia.
for the
tooth-
ache.

Prayer to
S. Agatha
for
womens
brestes.

A
cunning
shift of
Beggars.

their heade, armes, body, legs, or feete: because the people shall giue them somewhat, these Beggers wil pray to anye of those Saints, to defende thē from payne in any such place of theyr bodye.

A com-
maunding
Begger.

Now some lazie Fryer, or some other craftye companion, who will not take so much paynes as to begge, but that he will compell the people to giue him somewhat: he getteth a *Pax*, and euery one that commeth by him, must make homage to it, come and kisse it, and giue him some Mony, ere he goe any further. This fellow standeth as Maister of the Beggers, and all these knaueries, and an infinite number more, are our Englishmen so insolent, both to like and allow off.

And now seeing I am among the Popes Pageants, I will blaze a little more of his holy Hell: that those (to whose handes this my Booke shall happen to come, and are by some of our secrete seducing Priestes anye thing mooued that way) may beholde the egregious follies and deuillish drifts, whereby God is despised, and mē too much wilfully blinded. So that, turning to the bare and naked trueth, which craueth neither shadowe nor any coullored devise: they may vomit vppe that Antechrist and his abhominable inuentions, and cleave onely to that which God him selfe hath commaunded. / [40]

G A breefe discourse of their darke Vautes vnderneath the ground, and how they beguile a number by them. Of the Pilgrimage to S. Iames in Gallitia, to S. Maria di Loreto, to Saint Clare at Mount Faulcon, & other places of like holines.

Chap. 5.



Mong a nūber of their inuentions, to vpholde and maintaine their wicked dealings: they haue certaine Vautes vnderneath the groûd, wherin they say, how in the tyme that the persecuting Emperours

Marke
this good
Reader,
& thinke
well
theron.

lyued in Roome, the Christians were glad to hide them selues: and there they liued many yeeres, hauing no foode or nourishment to maintaine them, but onelie that they were fed by Angelles. Some time Christe him selfe came amongst them, and he fed them by his heauenlie Deitie. When as he could not come, but was busied about other affaires: he sent his Mother the Virgin *Marie* to them. At other times, the Archangell *Michaell*, the Angell *Gabriell*, or one Angell or other, was still sent vnto them: and Saintes that were

liuing on earth, came daylie and preached to them. This our English men hath tolde to me & other, at diuers times: yea, and when they haue seene me to offer doubt of those matters, they haue beeene ready to sweare it to be certaine and true.

The Vaut
at Saint
Pancra-
tias
Church.

At a Church there called Saint *Pancratia*, there is a Vaute, whereinto I haue gone with the *Jesuites* of the / Englishe Colledge and [41 the Studentes: and there they haue shewed me in diuers places made on eyther side in the Vaut as we goe, that there lay such a Saint, and there lay such an other, there they were buried, & none was there, but they were all Saintes. Then (hauing euerie one of vs a wax light in our hands, because it is vnpossible to see any light in the Vaute, and for those lights, the Friers that keepe the Church must haue money, which we put into a Basen, that standeth at the going downe into the Vaute) they looke on the ground vnder their feete as they goe: and if they chaunce to finde a bone (as some sure are throwen in of purpose, to deceyue the people) whether it be of a Dog, a Hog, a Sheepe, or any Beast, they can tell presentlie what Saints bone it was, either Saint *Fraunces*, Saint *Anthonie*, Saint *Blase*, or some other Saint that pleaseth them to name. Then must no body touch it, without he be a Preest, and it must be brought home for an

especiall Relique: and thus (sauing your reuerence) encreaseth the genealogie of the holy Reliques in *Roome*.

In this aforesayde Vaute of Saint *Pancratia*, as one of the English Preestes in the Colledge gaue me to vnderstand, there was some time a *Franciscan Frier*, who hauing long time liued among his brethren in the Monasterie, in chastitie of life, and deuoutnes in Religion: walking one day without *Roome*, Saint *Fraunces* appeared to him in his Friers Cowle, and calling him by his name, sayd vnto him. I knowe my good Brother, thou hast long thus liued in my holy order, and hast obeyed me in euerie thing: therfore I will, that thou be no longer a mortall man, but a Saint. And from this time foreward, thou shalt leaue thy Cloister, & go to the Vaute vnder the Church of Saint *Pancratia*: where thou shalt be woорshipped of euerie one that commeth into the sayde Vaute, and to them thou shalt giue the / bones and Reliques of holie and blessed [⁴²] Saintes, which they in their Churches shal adore with great reuerēce: what thou wilt haue, shall be done, and what thou wilt not, shall not be done.

After these woordes, Saint *Fraunces* vanished from him, & he went home to the Monastery, to tell his Brethren what had happened: soone after, with burning Tapers,

A meruailous history and one of the Romish miracles.

Marke
this.

Ohorrible
and abho-
minable
blas-
phemie.

and great showes of holines they brought him to the Vaute of Saint *Pancratia*, wherin beeing entred, they found a seate ready prepared for him, which shined as bright as the Sun, so that it dimmed the light of all their Tapers: it was like vnto the Clowdes, verie thick beset with twinkling Starres, and ouer the head of it, it was couered with a goodly Rainbowe. Nothing could be seen wheron this seate depended, it neither touched the groûd, the top of the Vaute ouer head, nor any part of the wall on eyther side, therefore it was supported by Angels, whome though they could not discerne, yet they heard them make verie mellodious hermony, to welcom this Saint to his new seat. Then the Frier beeing bashfull, to see such a glorious seate prouided for him, withdrew him selfe, as though he were vnwoorthy to sit therein: but then out of one of the Clowds stretched a hand (which they sayde to be Christes) wherein they sawe the fresh bleeding wound, beeing pierced thorow with the nayle on the Crosse, and this hand pulled the Frier to the Seat, & placed him very roially therin. At y^e sight heeroft, all his brethren fell downe & worshipped him, whervpō, he deliuered vnto euery one of them diuers holy Reliques: as the head of such a Saint, and bones of diuers other Saints, which was put in to his hand to giue them. Some of

them for pure zeale, would not depart frō him, but staied there many yeeres, beeing fed & nourished by Angels: the other, to looke to the good ordering of their Monastery, were forced to depart. / [43]

Along time this Saint remained in that Vaute, and many other that came to him, whome he daylie made Saintes: so that, as well on the behalfe of this Saint, as diuers other as good as he, this Vaute is worshipped as though it were a second heauen.

When he had ended this braue notorious Fable, deliuered foorth with farre more reuerend iesture, then I can set downe, or you imagine: he sayde. If a man should tell this to the Heretiques of our Coūtrey, they would strayte way condemne it as a lye & vntrueth: so mightilie dooth the deuill preuayle with them, to deface the daylie miracles showne in the Catholique Church. Trust me (thought I) I know not whether they would esteeme it for a lye or no: but I doo allowe it for one of the notablest lyes that euer I heard in all my life.

O my deere Countreimen, thinke how God hath giuen ouer these men, that repose credite in such abhominable vntruethes: whereby he is robbed of his glory, & the worship which we ought of duetie to giue to him, is bestowed on a rable of rascall Reliques, a dunghil of most irksom & noysom smell, & they them-

selues become spectacles to the world, following the whore of *Roome*, as her puddle of accursed filthinesse. Their impietie hath pierced the heauens, and offended the Almighty, to see that his Creatures shall thus disdaine their Maker: and therefore, while they are glorying and triumphing in the middest of their wickednesse, he hath throwen them downe, accoumpted them as bastards, & not chyldren, that they might be an example to vs, howe to liue in his feare, and howe to behauie our selues lyke Christians, not to giue his honour to stockes & stones, not to lust after dreames and fantasies of the deuilles inuencion: but whyle we haue the light, to walke as becometh the chyldren of light, to keepe our selues true and faithfull Subiectes, to her, by whome we enioy the / [44] light, and to pray to God, to blesse her and vs all, to continue in the light. *Amen.*

I will set downe one discourse more, of an other lyke myracle, done in an other of their Vautes: and then I will trouble you no longer with such friuelous & foolish stufte, which I will declare euen in the same manner, as a Preest of theirs, as yet not taken, yet he is heere in *England*, tolde me, when he, I, and two of the Schollers more, went into the sayde Vaute.

Without *Roome*, about the distaunce of

halfe a myle from y^e Cittie, there is a huge great Vaute, which they call S. *Priscillaes* Grote: and within this Vaute, there is a great many of seuerall places, turning one this way, an other that way, as in one streete, there may be diuers streetes and lanes, turning euerie way. So that when they goe into this Vaute, they tye the ende of a lyne at the going in, and so goe on by the lyne, else they might chaūce to loose them selues, and so misse of their euer comming out againe: or else if they haue not a lyne, they take Chalke with them, and make figures at euerie turning, that at their comming againe, (beeing guided by Torch lyght, for Candles will goe out with the dampe in the Vaute) they may make accoumpt tyll they get foorth, but this is not so ready a way as by the lyne.

One day I was desirous to see this Vaute, for my fellowe *Thomas Nowell*, in the company of the *Jesuites* and the Schollers, had beene therein, and I lying sicke in my Bed, bothe he and they made such a glorious report thereof to me, what a Heauenlie place it was, what a number of Saintes and Martirs had beene buried there, and what precious Reliques was daylie found there: that I verie much desired to see the thing, whereto they gaue such an admirable prayse. For in soothe, my fellow was euen all one with them, his

An other
straunge
historie,
of a
Romishe
miracle,
doon in
the Vaut
of Saint
Priscilla,
without
Roome.

com- / pany was required of euerie one, & [45] he as lewde in speeches against his Countrey as the best: so that I was esteemed I can not tell howe, they would not misdoubt me for my Parents sake, & yet they would giue me many shrewd nips. As when they demaunded any thing of me, as concerning our gratiouse Princesse, or any of her honourable Councell, I should aunswere: Her Maiestie, God blesse her, or, the right Honourable, such a Noble man, of whom they asked me: wherat they would check me verie much, for vsing any reuerence in naming her Maiesty, or any of the Lords of her honorable Coucell.

I speake
not this
good
Reader,
eyther in
pride or
brauerie.

And this I may say boldlie, for that it is true, as God is my witnes, that in all the time I was amōgst them: I neither offered moitie of misordred or vndecēt speech, either of her Maiestie, or any Noble man in the Court, no, nor so much as thought yll of any of them, notwithstanding the woordes they vsed, sufficient (had not God ordred all my dooinges) to haue moued a more stayed man then my selfe to an error. I appeale to God, who knoweth I set downe nothing but trueth, & to him that is my cheefest enimie, if he can iustlie report otherwise by me: for I thanke God, albeit I were so far from my Countrey, he gaue me the grace to consider, I was a Subiect, & I was bound by duety to regard

and honour my Prince so long as I liued. And because my aduersaries obiect against me, that I went to Masse, & helped the Preest my selfe to say Masse: so that (say they) who is wurst, I am as euill as he. I aunswer, I did so in deed, for he that is in *Roome*, especially in y^e Colledge amōg the Schollers: must liue as he may, not as he will, fauour comes by conformitie, and death by obstinacie. These rash heads beeing in *England*, would doo many goodlie matters at *Roome*, they would tell the Pope of his lasciuious & vnchristian life, the Cardinals of their Sodomitcall sinnes, the Friers of their secret iugling / with the [46] Nunnes, & the Preestes of their painted Purgatorie, their wafer God, and their counterfeit blood in the Challice: all this they would doo, nowe they are in *England*. But I doubt if they were at *Roome*, and behelde the mercilesse tiranny executed on the members of Christe, God hauing not endued them with the spirit of perseuerance, to suffer and abide the like (for what can this frayle carkase endure, if God doo not say: *I will that thou shalt suffer this?*) I feare me, they would be as ready to doo any thing for the safegard of their liues, as I was. You maye note a speciall example, in these our Countreymen lately executed, that neither their cause was esteemed of God, nor perfectlie perswaded in

The will
of God
must be
done in
all
things.

them selues: yet they would die in a brauerie, to be accoumpted Martyres at *Roome*, and in the middest of their brauerie, all the world might note their false and faynt hearts.

Sherwood,
executed
in South-
wark.

Sherwood, he ranne downe the Ladder, when death should arrest him, hauing killed one of his fellowe Papistes. *Campion*, their glorious Captaine, he looked dead in the face, so soone as he sawe the place of Execution, and remained quaking & trembling vnto the death. *Shert*, would haue the people thinke, hee feared not death, and yet he catched holde on the halter, when the Cart was drawne away. *Kirbie*, quaking when he felt the Cart goe away, looked styll how neere the ende of it was, tyl he was quite beside. And *Cottom* dismayng, died trembling & in great feare. These are the Martirs of y^e Romish Church, not one of them patient, penitent, nor endued with courage to the extremitie of death: but dismayng, trembling & fearfull, as y^e eye witnesses can beare me record. We may therfore wel knowe, y^t a good cause dooth animate y^e Martir, which belonging to God: let *Roome*, Hell, & all the deuils set them selues against vs, they cā touch vs no farder, thē God wil suffer them. / As Saint *Lauraunce* [47] beeing broiled on the Gridiron, to witnesse the inuiincible courage wherewith God endued him, he sayde: *Thou Tiraunt, this side is*

S.
Lauraunce.

now roasted enough, turne the other. And Saint *S. Isidore.*
Isidore likewise sayde to the Tiraunt: *I knowe
thou hast no further power ouer me, then my God
will suffer thee from abooue.* But now to our
matter.

As I haue sayde, through the great report
they made of this Vaute, one of the Preests,
two of the Schollers and I, tooke with vs a line,
& two or three great lights, and so we went to
this aforesayde Vaute: we going a long in
farder and farder, there we sawe certaine
places one aboue an other, three and three on
either side, during a great way in length: and
these places they sayde, to be some of them
the graues of persecuted Saintes and Martires,
where they hid them selues in the time of the
cruell Emperours of *Roome*, and there they
died.

Proceeding on forwarde, we came to an
olde thing like an Aultar, wheron, in olde and
auncient painting, (which was then almost
cleane worne out) was Christ vpon the Crosse,
and our Lady and Saint *John* by him: there
the Preest sayde, Saint *Peter*, Saint *Paule*, and
many other Saintes, had sayde Masse to the
Christians that hid them selues there. And
besides this (quoth he) there chaunced not
many yeeres since, a poore man of the Cittie
to come into this Vaute, and when he was
come so farre as this Aultar, the light be

caried in his hand, suddenlie went out, so that he was forced to syt downe, and stay heere.

A
straunge
and rare
miracle,
too
straunge
to be true.

He beeing thus without any light, and ignoraunt of the way to get out againe: fell in prayer to our Lady, who presentlie appeared to him, hauing about her little Angelles, holding burning Lampes in their handes, where through, ye place was illumined verie gloriously. / And there she questioned [⁴⁸] with him, & he with her, about many holy and Religious matters: then she departing, lefte him there accompanied with Angelles, so that he remained there ten dayes, at the ende whereof, he came foorth, and went and tolde the Pope what he had seene, for which, when he died, he was canonized a Saint, and in this order arise many of our Romish Saints.

The Pil-
grimage
to S.
*James in
Gallitia.*

As for the Pilgrimage to Saint *James* in *Gallitia*, it is a thing that is vsuallie frequented all the yeere, by such a number of people, as you would scantlie iudge: among whome, diuers of our Englishmen be so holie, that they will not stick to beare them company. There they saye, lyeth the bode of Saint *James* the Apostle: and there is the Cocke that crowed, when *Peter* denied Christe: some of the heaire of our Ladies head: certaine of the Thornes of the Crowne of Thorne: the Napkin that was about Christes head in ye graue: certayne droppes of his blood: a peece

Reliques
at S.
*James in
Gallitia.*

of the Crosse wheron he was crucified, and a number such lyke Reliques, which are honoured and worshipped, as if they were God him selfe.

Then one of the cheefe Pilgrimages, is to a place called *Santa Maria di Loreto*, where, within is an olde little bricke roome, which they name to be the house our Lady dwelt in: there is the Image of our Lady all in Golde and Siluer, the house round about her, beset with Challices of Golde and Siluer, which are oblations and offeringes of diuers Pilgrimes, that come in whole companies thither. And before her is a great barred Chest of iron, wherein they throwe money to our Lady, by whole goblets full at once: Within this little house, there is an Aultar made right before our Lady, & there is sayd euerie day, fortie or fiftie Masses, whereat the people will throng in great heapes, to get into the house, for they thinke them selues happie, if our / Lady [⁴⁹] haue once seene them. And all the Church is likewise hung with pictures, Tapers, and waxe Candles, which are the vowes of the Pilgrimes to our Lady. I haue heard of some, who by the counsaile of their ghostlie Father, haue made money of all their householde stiffe, and haue come fiue or six hundred mile bare foote and bare legged, to giue it all to our Lady there: meane while, the holy Father hath had

Pil-
grimage
to Saint
Maria di
Loreto.

All this
helpes to
maintaine
the Pope.

The my-
racles at
our Lady
of *Loreto*.

libertie, to play with y^e mans wife, at &c. In all my life I neuer sawe a place more frequented with people, then this is dayly, onelie for the admirable Miracles yt be done there. Some haue come thither for theyr eye sight: and when they were there, they could see a little (as they say) but they haue come a way stark blind as they were before. A mā came thither, beeing greeuouslie wounded on the Sea, by his enimies: and after he had seene our Lady, he went to the Hospitall, and within a quarter of a yeere after, at the furthest, the Chirurgions had healed him. When he was well againe, he went and hung vp his picture in the Church, that he was healed of his hurt, so soone as he looked vpon our Lady. Diuers haue been brought thither in their Beds, some beeing sick, some wounded, or otherwise diseased: and there they were set before our Lady, looking when she should say: *Take vp thy bed and walke.* And because she could not intend to speake to them, beeing troubled with so many other suters: they haue been caried to the Hospitall, & there they haue been either buried or cured, then such as recouer their health must goe set vp their picture in the Church, howe that the very looking on our Lady hath holpen them. Sudry other holy Miracles, done by our Lady of *Loreto*, I could rehearse, but they be so

straūge, that no wise body will care for the hearing them: neuerthelesse, the Pope finds her a good sweet Lady of *Loreto*, for y^e pilgrimage to her, encreaseth his treasure, many thousāds in a yere. / [50]

To *Mount Faulcon*, there is an other Pilgrimage, to see the body of S. *Clare*, which was buried I knowe not howe many hundred yeeres agoe, and yet the body remaineth whole and sound, without any perishing of bone or skin. I haue beene at this place, and there in a long ritch Tabernacle of glasse, lyeth, as they say, the same body of Saint *Clare*: the handes and feete are to be seene, which I can aptlie compare to the manner of the Anatomie, whereon the Chirurgions shewe euerie yeere their cunning, as for any flesh, there is none to be seene: but the bare bones, and the withered sinewes, which beeing kept so brauelie as that is, standing styl in one place and neuer mooued, I iudge will continue a great while, & truelie I take it to be some Anatomie, as diuers other haue done, that haue seene it as well as I. The whole body (if there be any) is couered with a gowne of blacke Velvet, and the head couered, so that none can see it. There lyeth by her, a thing which they say, was her heart, which beeing cleft a sunder in the middest: the whole torment and passion of Christe, was there in

The Pyl-
grimage
to *Mount
Faulcon*,
to see
Saint
Clare

The
Reliques
of S.
Clare.

liuelie forme to be seene. Then there is likewise by her, a glasse of her teares, that she shed daylie, in remembrance of the bitter passion of our Sauiour: which teares, they say, are as fresh and sweet, as they were on the first day.

Other
Pil-
grimages
to diuers
places.

There are a number other Pilgrimages, as to *Thurine*, to see the winding sheete wherin Christ was layd: wherein, as they say, he hath left the perfect Image of his body. This meruailous Relique, is neuer showen, but once in foureteene yeere, & then to deceiue the people with the greater auctority, there must six Cardinalles come thither, and they must holde it abroade for euerie one to see it, no other but they may presume to touch it. To *Paris*, to Saint *Dennis* in *Fraunce*, to *Poiters*, and a nūber other places there be daylie Pilgrimages, to see / a number like Re- [51] liques, as I haue declared before: all these helpe to vpholde the Pope, least his kingdome should decay, and so his vsurping title be cleane worne out of memorie.

A newe
Pil-
grimage
risen vp
in *Rooms*,
called
*Madonna
di Mōte*.

But now you shall heare of a newe prop and piller, wherewith the Pope is & will be meruailously strengthened, that is risen vp little more then two yeere since: and at this newe holie place, is wrought miracles of great accoumpt. In the yeere of our Lord, 1580. about the time of Easter, a certayne poore

man, one that sawe the simplicitie of the people, howe apt they were to beleue euerie fayned inuention: he beeing a subtile and craftie fellowe, thought he would come in with some deuise of his owne, whereby he might get a great deale of money, & beside, be canonized for a Saint when he dyed.

He hauing concluded his practise, with diuers other craftie companions, as subtile as him selfe, who should maintaine all that he did deuise: fayned him selfe to dreame in his Bed, that a vision appeared to him, wylling him to make cleane his house, and to fall downe and reuerence an olde picture of our Lady, which stode in his house, when presentlie there should be meruailous miracles accomplished there. His companions noised this abroade, adding thereto such admirable protestation of speeche, as euerie one that heard thereof, conceiued no small cause of wundering. This aforesayd vision appeared to this man twise, all in one manner, by which time it was spread abroade sufficientlie: so that when it came the thirde time, he did according as the voice bade him, he arose, made cleane his house, and fell downe and worshipped the Picture of our Lady.

His companions had some of them, bound vp their legs, & went on Crutches, some of them fayned them / selues to be blinde: so [⁵²

Miracles
very
stragely
wrought.

that they came no sooner before our Lady, but the lame recovered his legges, and the blinde his sight. Then those fewe Croutches, that these counterfeit fellowes came withall, where hung vp by the Picture, and a number more, to make the people beleue so many lame folkes were healed, and likewise the reporte of the blinde that receiued theyr sight, so that it was thought a meruailous number were healed, at this new found holie place.

Note the
mer-
uailous
ignor-
aunce of
these
people.

Vpon this, the resort of people thither, was truelie incredible: Gentlemen would come thither, and there hang vp their velvet Cloakes, as an offering to our Lady: Gentle-women, would come thither bare foote and bare legged, & there hang vp their velvet Gownes, their silke Gownes, with other costlie apparell, and goe home againe in their Peticoates. As for the money, Iuelles, and other treasure daylie offered there, it was most meruailous to see: for therewith they haue builded a verie fayre Church where this house stooede. When they sawe they were growen so ritch, they made no accoumpt of the olde Picture, wherwith all the aforesayd miracles were done: but they erected a costly Aultar, and theron made a sumptuous new Picture of our Lady, which the people doo daylie honour with meruailous resort. This is faithfully affirmed by one *John Young* an Englishe

man, who not long since came home from *Roome*, & while he was there, he well noted the impudencie of our English men, in lauding & extolling this place, and the miracles there wrought: so that they as certainlie beleue in those miracles, as any Christian dooth in God.

This *John Young*, once questioned with one of the English Preestes, why God dyd not as well suffer such miracles to be done by his Son Iesus Christ, as altogether by our Lady: wherto y^e Preest aunswered. Because / [⁵³] among the Heretiques, they vse little or no reuerende regard to our Lady, but rather despise & contempne her: therefore it is the will of God, to witnesse the power & heauenlie auctoritie she hath, by these and many such miracles, bothe heere and in diuers other places, rather then by his sonne Christe. Heere may euerie good Christian, beholde the horrible abuses, vsed among this Sathanicall crew: their Pilgrimages, their Reliques, and all their craftie inuentions, is to be meruailed, that people will be so fonde as to beleue.

As for the Nayles wherwith our Sauiour was nailed on the Crosse, it is euidentlie registred by learned writers, that they were no more in number then three: yet I am sure in *Roome*, there is aboue a dozen nayles, dispearsed there through diuers Churches, and

A wise
aunswere
of an
Englishe
man.

they are not ashamed to say, that with euery one of those nailes, Christe was nayled vpon the Crosse.

Helena,
the
mother of
Con-
stantine,
the Em-
perour,
found the
Crosse of
Christe,
and gauie
the nailes
to her
sonne.

And for those three Nayles, wherwith Christe was nayled on the Crosse, *Platina* recordeth, that Queene *Helena* the mother of *Constantine* the Emperour, searching in the ground, by chaunce found the Crosse wheron Christ was crucified, & wherin the Nayles were stil sticking, for which cause she builded there a Temple in the same place, where she found the Crosse. All these Nayles she gauie to her sonne *Constantine*, which he bestowed in this order. One of them he caused to be fastened in the bridle of his Horse, whereon he rode to the warres: an other he made to be wrought into his Helmet, in the place where he set his Plume of Feathers: and the third he vsed to carie about with him, tyll on a tyme he sayling on the *Hadriaticum* Sea, a tempest arose, so that the Sea waxed verie rough, wherevpon he cast the Nayle therein, to asswage the rage thereof. Thus haue you heard what became of the three nailes, wherwith our Sauiour was nayled on the Crosse: and / yet it may be, that the Nayle which [⁵⁴ *Constantine* threw into the Sea (according as *Ambrose* dooth likewise affirme it was) tooke vpon it the nature of a Fishe, and spawned a great many of other Nayles, whereof those

may be some, that are helde for such holy Reliques. And because you shall not doubt whether this be the opiniō of *Platina* or no: I will heere set downe the woords according as they be in his workes. *Platina in vitis Pontificum, et in vita Siluestri primi. Anno. 339. ab urbe condita. 1191. Helena vero ædificato, eo in loco Templo ubi Crucem repererat, abiens, clausos quibus Christi corpus Crucis affixum fuerat, secum ad filium portat. Horum ille unum in frænos Equi transtulit, quibus in prælio uteretur: alio pro cono galie utebatur: tertium in mare Hadriaticum (vt ait Ambrosius) ad compescendas sæuiētis maris procellas deiecit.*

Bishoppe *Iuell*, Bishoppe of *Salisbury*, preaching at *Paules Crosse*, in the beginning of her Maiesties reigne, tooke occasion by his Text, to entreate of a company of the Popishe Reliques, where among he named the Nayles, that nailed Christe on the Crosse, what a company the Papistes had of them: two in one place, two in an other, and heere one, and there an other, so that he could reckon to the number of seuenteen, that they had. And then he tolde, how at a Visitation in his Diocesse, he found a Nayle at a Gentlemans house, which the Gentleman and diuers of his freendes, did worship and reuerence, for one of y^e Nayles wherwith Christe was nayled on the Crosse: from him he tooke it, and sayd, I

A Sermon
of Bishop
Iuell, at
Pauls
crosse.

haue already reckoned seuenteene in diuers places, and this is the eighteene, which he pulled foorth, and shewed it to all the people. This is the marchandise of Roome: from reposing any credite in them, or him that is the Capitoll maister of them, Good Lord deliuier vs. / [55]

¶ *The manner of the dissencion in the Englishe Colledge, betwene the Englishe men and the Welshe men: the banishment of the English men out of Roome, and the Popes sending for them againe, with other matters woorthy the reading.*

Chap. 6.



Auing promised before in my Booke, to rehearse after what maner the English men and Welshe men fell at variance in the Colledge: I thought good to drie off the time no further, but euen heere

to set downe how and in what sort it was. The Pope when he erected the Colledge, gaue it the name of the Englishe Colledge, so that he supposed the Welshe and Englishe, to be all

as one, in that they came all out of one Countrey, allowing them his liberalitie ioyntlie togeather. Now in deede there are sundrie Welsh Doctors in *Roome*, who haue been longest, & of greatest familiaritie with the Cardinall *Morone*, who was the Protector of the English Colledge, to whome likewise he allowed greatest fauour, so that imboldening them selues vpon him, the Welsh men would be Lordes ouer the English men, and vse them according as they thought good.

Doctor *Morris*, beeing a Welsh man, and *Custos* of the Hospitall or Colledge, would allowe his owne Coūtreimen greater preheminence then English men: / which indeede [56] they began to stomack, and would not esteme him for their gouernour, but rather sought to haue the *Jesuites* to rule them, by whom they applied their studies, and beside, they woulde bee indifferent men on eyther parte.

When I had beene there a pretty while, I know not how Doctor *Morris* conceiued anger against me, but he would not suffer me to tarry any longer in ye Colledge. As for my fellow, his sinceritey in their religion was such, his naturall disposition so agreeable with theirs, and euery thing hee did esteemed so well: that Doctor *Morris* would suffer him willingly to remain there, but he could not

Doctour
Morris,
faououred
more his
owne
Coun-
treymen
then Eng-
lish men.

abide me in any case. The Schollers vnderstanding this, as well they that bare me affection, as they that made least account of me, agreed to take my parte, saying. That if Doctor *Morris* would put euery Englishman, he thought good on, out, in short time the Colledge would be all Welsh men: so they bad me stick to them, and if I went away, they would goe away too.

The English mens
policee to
keepe me
there still.

Beside, they mooued a certaine speech amongst themselues, that if I were not receiued into the Colledge amongst them, and vsed in euery respect according as they were: when I returned into Englande, being knownen to come from *Roome*, I might be compelled to tell the names of them that were there, and what conference I had among them, so that their parentes and freendes shoulde be discouered, and them selues be knownen against their comming into England. To auoyde therefore any such doubt, vntill they had mee sworne to Preesthood: they would keepe me there, and then I should be as deepe in any matter as they.

When I perceiued y^e scope of their deuise, I behaued my selfe more frowardly to Doctor *Morris*, thē euer I did before: euery thing y^t I hearde of him, I tolde vnto y^e Schollers, and taried there dinner & supper in spight of his nose. Where vpon he went and complayned

to / the Cardinall *Morone*, howe the [⁵⁷] Schollers vsed no regarde to him, being their Rector, but maintained one lately come foorth of England, both to scorn at him, and to offer him too much abuse.

This beeing come to the Schollers eare, and howe on the nexte daye they muste appeare before the Cardinall: they determined with themselves all one resolute opinion, which was, that Doctor *Morris* shoulde bee Rector ouer them no longer, but the *Jesuites* that were kept in the house for the profite of theyre studies, and vpon this they woulde all stande, denyinge anye Rectorshippe to Doctor *Morris*.

On the morrowe they were sent for before the Cardinall *Morone*, where they founde Doctor *Morris*, and Doctor *Lewes*, they hauing made sounde theyre tale before they came. When they were come into the presence of the Cardinall and my selfe with them, these, or the verye like speeches hee vsed vnto vs in Latine.

The
Schollers
were sent
for before
the Car-
dinal,
vpon the
complaint
of Doctor
Morris.

You Englishmen, what meaneth this great disobedience, and vnciuil behauoure you vse in your Colledge? Maister Doctor *Morris*, a man of auncient time, and well estemed heere in the Cittie, being appoynted to bee your Rector, and to gouerne you in a good order, as a greate while hee hath done: you contrarye to louue and duetye, behaue your selues

ridiculouslye againste him, and neyther respecting his credite and countenaunce, nor your owne honestye, determine a mutenie or tumulte amonge your selues. What is the cause of this? you are sent for to manifeste it, wherefore lette mee heare howe you can excuse thys blame layde agaynst you.

Maister *Sherwin*, who was executed with *Campion*, beeing there esteemed a singuler Scholler, bothe for / his eloquence, as also [⁵⁸] his learning: made aunswer for them all after this manner.

Mayster
Sherwins
aunswer
to the
Cardinal,
on the
behalf of
them all.

I truste my gratiouse Lorde, by that time you haue hearde, the good cause we haue to stirre in this matter: you will neyther bee offended at our proceeding, nor displeased with vs, the cause tending to your owne honoure. It is not vnknownen to you, that the Colledge or Hospitall, which by the gratiouse prouidence of our deere Father the Popes holinesse, wee enioye our abydinge in at thys presente: hath beene alwayes allowed suche a sufficient stipende, that one shoulde not bee better then an other, or excell his fellowe in common behauour.

This moste godlye and hollye appointed estate: we both haue beene, and at this present are, content to obeye: but when hee that is the heade shall fayle in hys dutye, and vrge an inconuenience among a quiet assemblie: no

meruayle if the Woorme turne, beeing troden vpon, and wee speake, beeing vsed with too much spyghe.

Maister Doctor *Morris*, whose age wee reuerence, and obeye the title of hys authori-tye: dealing with vs so vnfreendlye as hee dooth, we can hardlye beare it, muche lesse abyde it. For where his office dooth com-maunde him to deale bothe iuste and vp-rightlye, and to vse no partialitye to eyther, for faouore or alliaunce: he dooth not onelye abuse the credite of hys authorytye, but also maliciouslye deale with vs, who haue not so much as vsed an euil thought against him.

When any Englishman commeth to the Hospitall if hys learning bee neuer so good, or hys behauoure neuer so decent: excepte hee bee pleased, hee shall not be enterteyned. But if a Welshman come, yf hee bee neuer so vylde a Runnagate, neuer so / lewde a [⁵⁹] person, he can not come so soone as he shall bee welcome to him, whither he haue any learning or no, it maketh no matter, he is a Welshman, and hee must be permitted. Then which of vs hath the beste gowne, he must receiue one that is all ragged and torne, and the newcome Welshman must haue the best, because he is the *Custos* Countreiman: and many nightes hee must haue the Welshmen in his chamber, where they must be merry at

Doctor
Morris,
kinde to
his owne
Coun-
teremen.

theyr good cheere, we glad to sitte in our studies, and haue an ill supper, because M. Doctor wasteth our Commons vpon his owne Countrymen, so that we must be content with a snatch and away.

If there be one bed better then an other, the Welshman must haue it, if there be any Chamber more hansom then an other, the Welshman must lodge there: in breefe, the thinges of moste account are the Welshmens at commaund.

This maketh many of vs to wish our selues Welsh men, because we woulde gladly haue so good prouision as they, & being Countrymen to our *Custos*, we should be all vsed alike: excepting Maister Doctors Nephew *Morganus Clenokus*, he must be in his silke, though all the rest goe in a sacke.

They
desire the
Iesuits
for their
gouernours.

To mittigate therefore all inconueniences, that neither the Englishmen shall be despised, nor the Welshmen contemned: we desire that the *Iesuites* in our Colledge, may receiue the Rectorship, they labour for the profit of our studies, and they being none of our nation or country, will see equity vsed to eyther side: so, our discorde shall be quietly reformed, our Colledge a great deale better gouerned, our selues be encouraged to imploye vs more willingly to our studies, and wee shall ioyntly liue together in quietnes.

Where other wise, our emulation shall be knownen at home in our Country, how we fall at variaunce heere, and can not agree: and then shall our names bee knownen, our parentes / and freendes openly discouered, [⁶⁰] then what the end will be, I leaue to your honorable iudgement.

When the Cardinall had heard this discourse, (beeing greatly affected to Doctor *Morris*, thorow his long abiding in *Roome*) he would not graunt that he should be put from his office, but bad thẽ depart home again, and shew themselves obedient to the Rector, that both the Pope and him selfe had appointed, promising if hee heard any more disturbance, hee would informe the Pope of it, which should bee but small to their profite.

So the Cardinall not minded to heare them any longer at that time, they departed home to the Colledge, greatly offended with them selues that they had spedde no better. And now, I must out of the Colledge there was no other remedy: but yet thorowe entreaty of the *Jesuites*, I had leaue for a fortnight to lye in a verye sweete Chamber, filled with old rusty Iron, and all the trash of the house was put into that Chamber, beeing a vacāt place, & seruing for no other purpose, because it was next to the cōmon house of office, which ayred the Chamber with so sweete a perfume:

The Cardinall so affected Doctor *Morris*, that he shoulde not leaue his Rector-shippe.

that but for names sake of a Chamber, and feare of catching some disease, I had rather haue lyen in the streeete amongst the Beggers. Well, froward as I was, so was I frowardlye serued, which I thinke Doctor *Morris* did, onely to tame my youthfulness: for in this place, not long before my comming to *Roome*, there lay one tormented with a Deuill, and so distraught of hys wits, that they were fayne to binde him there in his bed.

Doctor
Morris
his
provision
for my
lodging.

So Doctor *Morris*, seeing I vsed my selfe, both carelesse of him, and with little regarde to theyr Religion, yet in such an order as they coulde haue small aduaantage of me: chambred me there, where I thinke the Deuill was still left, for euery night there was such a coyle among the old Iron, such ratling and throwing downe the Boordes, that with the sweete smell came / out of the counting [61 house to my Beddes heade: I lay almost feared out of my wits, and almost choked with that pleasaunt perfume, so that when I was layd in my Bed, I durst not stirre till it was fayre broad day, that I might perceiue euerye corner of my Chamber, whither the Deuill were there or no.

Euery morning the Priests & the Schollers wolde come to visite me, giuing me money to send for my dinner and supper into the Towne: because Doctor *Morris* myne olde

freende, watched them so neere, that I could not haue so muche as a draughte of Wine in the house. Then I tolde them of the noyse that was euery night in my Chamber, when they verily beleeuued, that the Deuill, hauing possessed a Woman on the furder side of the Garden: dyd euery night take vp his lodeinge in my Chamber among the olde Iron.

Wherfore one night, two of the Priestes came to hallow my Chamber, and broughte their holy water, and their holy Candles, and sprinckled about in euery corner: giuing me also a pot of holy water, to hang by my Beds side, that when I heard the sturre agayne, I should with the sprinckling Brush, throw it about the Chamber. And they gaue me a payre of Beads, wheron I should say sixe *Pater nosters*, and sixe *Aue Mariaes*, then they would warraunt me, the noyse would be gon strayght way.

Night came, and supping so well as I coulde, with two *Quatrines* woorth of Leekes, one *Quatrine* bestowed in *Ricoct*, which is harde Cruds to make Cheese, a *Bayock* in bread, and a *demie Boccale*, of the *Vine Romanesco*, wherewith I supped so wel as I might, albeit not so well as I would, yet a little thing serues to quench hunger. I had not beene in my Bedde full an hower and an halfe, not daring to sleepe for feare, nor keepe my

The
preests
come
with holy
water to
hallowe
my
Chamber.

The
manner
of my
supper at
night.

head out of the Bed, because of myne accustomed ayre; but then began the noyse againe, more vehe- / ment then the night [⁶²] before, the olde Iron was flung about the Chamber, the Boordes that leaned against the Wall fell downe, and such a terrible coyle there was, that I thoughte the house woulde haue fallen on my head.

Then I put foorth my hand to throw the holy water about, which did as much good, as the thing is good of it selfe: which set me in such a chafe, that to make vp the Musique among the olde Iron, I sent the potte and the holy water, with as much force as I could. As for my Beades, I was so impatient with my selfe, that I gaue them the place which they best deserued: and then I called to old Sir *Robert* a Welsh Priest, who lay in a pretty Chamber hard by, but before he woulde come, the noyse was indifferently pacified. For hee comming with a Candle in his hād, which he vsed to keepe alight in his Chamber, and beeing in haste, fell ouer a stone thresholde that laye in hys way: so that he burste hys knee verye sore, and coulde not lighte his Candle againe in the space of an hower, by whych time all was quiet.

S. *Robert*
a Welsh
Prieste,
comming
to see
what was
the cause
of the
noyse,
fell ouer a
thresholde
and
break hys
knee.

The feare I tooke at thys noyse, brought me to bee very weake and sickly, so that I was very vnwillinge to lye there any longer. But

Doctor *Morris* I thanke him was so gentle to me, that he sayde, and if I lyked not my lodgeing, goe hardly (quoth hee) and lye in the streete, for that place is more meete for thee then any roome in the house.

Howe I receyued these churlishe woordes, I leave to your iudgementes, but it suffyseth, I gaue hym my blesynge, and yf I coulde haue gotten hym foorth of *Roome*, I woulde haue bumd hym too.

On the nexte daye, vpon an other complaynte of Doctor *Morris*, the Students were all sent for again before the Cardinall: who playnly sayd vnto them, that / except they [⁶³] would liue in quietnes one with an other, (because there was one *Hugh Griffin*, a Welshman of a hote nature, and he would many times fall together by the eares with some of the Schollers, that somtime the blood ran about theyr eares). likewise, y^t they should confesse Doctor *Morris* for theyr rightfull Rector, and be obedient to what he appoynted: or els to get them away out of *Roome*.

Well home they came againe, incensed with such anger and choller, that they were nowe more disobedient then before: saying to Doctor *Morris*, that they would neuer consent vnto him, and therefore prouided them selues to be packing out of *Roome*. Doctor *Morris* thinking to bring them violently to his bowe,

informed the Cardinall so seuerely against them: that they were sent for the third time, when he commaunded th̄ē to prouide them-selves, for they should stay no longer in the English Hospitall, but banished them all from the Cittie.

Doctor
Morris
beginneth
to offer
me gen-
tlenes.

When they were come to the Colledge, euery man trussed vp his needfull thinges, determining on the next morning to departe: then came Doctor *Morris* to me and my fellow, willing vs to stay, because the other would be gon, and he would stand our freend meruailously. Trust me no Sir (quoth I) since you would not stand my freende when I was in great neede, now I meane not to receiue your courtesie when I care not for it: for since the Students haue stoode my freendes so much, and you mine enemy so greatly, I will beare a share in their trauaile how euer I speede. As for my fellow, since you haue looued him all this while, looue him now too if you please: and let him stay & doo what you thinke best, for I haue tolde you my minde.

The
English-
men
auoide
the
Colledge.

Well, on the morrow morning wee went our way, with bag and baggage, to an Englishmans house in the Cittie, and as I remember, his name was M. *Creede*, / [64 where to make ready our dinner, euerie one tooke an office vpon him, one to fetch milke, an other to make ready Rice for

the pottage, some to make the fire: so that euerie one was employed till our dinner was dispatched. Then they concluded to buie euerie man an Asse, to carrie his Bookes and his cloathes vpon, as for money, there were Gentlemens sonnes of such credite amongst them, that Doctor *Moorton*, and the Gentle-men in the Cittie, would prouide them with as good as fие hundred Crownes quicklie. Within one hower and a halfe after dinner, came Father *Alfonso* the *Jesuit* of the English Colledge, whome the Students had chosen, and made sute to be their Rector: he, I say, came running in such haste, that he could hardly tell his tale, because he was almost out of breath. But this was the summe of his newes, that the Popes holinesse had sent for them in all the haste, and *they* must delay no time, but come to him with all speede possible.

Then we went with him to the Popes Pallace, where comming into the Popes Chamber, and hauing euerie one kissed his foote: we stayde to attende what was his pleasure. But before he spake any woorde, with a dissembling and hippocriticall countenaunce, he fell into teares, which trickled downe his white beard: and began in Latin with these, or the very like woords. O you English men, to whome my louue is such, as I

The
Schollers
sent for
before the
Pope.

can no way vtter, considering that for me you haue left your Prince, which was your duetie, and come so farre to me, which is more then I can deserue: yet as I am your refuge, when persecution dealeth straightly with you in your Countrey, by reason of the hereticall Religion there vsed, so will I be your Bulwarke to defend you, your guide to protect you, your Father to nourish you, and your freend with my hart blood to doo you any profite. / [65]

Beholde, what deceites the deuill hath to accomplish his desire? teares, smoothe speeches, liberallitie, and a thousand meanes: to make a man carelesse of God, disobedient to his Prince, and more, to violate vtterlie the faith of a Subiect. These teares that he shed, these woordes that he spake, made diuers of them say within them selues, as one of them for example, presentlie to me sayde.

The
words of
one of the
Schollers.

Oh singuler Saint, whose life, louue, and liberalitie, may be a spectacle to the whole world. Who would liue in *England*, vnder the gouernment of so vile a *Iezabell*: and may rest in safetie vnder the perfect Image of Iesus? who would not forsake Father, Mother, freends, goods, yea, and the life it selfe: to haue the bountifull blessing of such a prouident Father? The Pope recouering his health againe from his weeping: caused this deuout

fellowe to stay his talke, because he began againe as thus.

What is the cause that you will depart from me, that haue so well prouided for you: to thrust your selues on the rocke of your owne destruction? Then Maister *Sherwin* began, and tolde him all the dealinges of Doctor *Morris* towarde them, according as he had done before to the Cardinall, and how they would haue the *Iesuites* for their Gouernours, for the causes before mentioned. Vpon these woordes the Pope started out of his Chayre. Why (quoth he) I made the Hospital for English men, and for their sake I haue giuen so large exhibition: and not for the Welsh men. Returne to your Colledge againe, you shall haue what you will desire, and any thing I haue in the worlde to doo you good.

Then he commaunded one of the cheefe Gentlemen of his Chamber, to goe with vs, and to certifie the Popes minde to Doctor *Morris*, and so giuing vs his / benediction, [⁶⁶] we all went merilie againe to the Colledge.

The Gentleman gaue Doctour *Morris* to vnderstande, he must be Rector no longer, the *Iesuite* named Father *Alfonso*, whom the Schollers had chosen, must haue his office, then were the Schollers glad, that they had gotten the victorie of the Welshmen.

On the morrowe, the Pope sent fowre

The Pope
supposed
English-
mē and
Welshe
men, all
as one.

The
Popes ly-
berallite.

hundred Crownes, to newe reparation the house, to buie the Students all needefull thinges that they wanted, and the house must no longer be called a Colledge, but a Seminarie.

Then Cardinall *Morone*, because Doctor *Morris* should not loose all his dignitie, caused the house to be parted, and so made bothe a Seminarie for the Studientes, and an Hospitall for the entertainement of English Pilgrimes when they came, whereof Doctor *Morris* continued *Custos*, by the Popes appointment.

Thus was the strife ended, and my selfe and my fellowe, admitted by the Popes owne consent, to be Schollers there: but yet the sicknessesse I gotte, with lying in my former

Chamber, hung styll vpon mee, so that
I was then remooued to a verie fayre
Chamber, where the Schollers euery
daye would come and visite me,
vntyll such tyme as I recouered
my health againe. /

[67]

¶ Of the Carne vale in Roome: the Popes
generall cursing on Maunde Thursdaie:
and the manner of the Flagellante that night.

Chap. 7.



Vring the time of Shreuetide, there is in Roome kept a verie great coyle, which they vse to call the *Carne vale*, which endureth the space of three or fowre dayes, all which time, the Pope keepeth him selfe out of Roome, so great is the noyse and hurlie burlie. The Gentlemen will attire them selues in diuers formes of apparell, some lyke Women, other lyke Turkes, and euerie one almost in a contrarie order of disguising: and eyther they be on Horsebacke, or in Coatches, none of them on foote, for the people that stand on the grounde to see this pastime, are in verie great daunger of their liues, by reason of the running of Coatches and great Horses, as neuer in all my life did I see the lyke sturre. And all this is done where the *Courtezanes* be, to shew them delight and pastime, for they haue Couerlettes layde out at their windowes, whereon they stand leaning

The
Burdella,
helpes to
maintaine
the Pope.

foorth, to receiue diuers deuises of Rose water, and sweete odours in their faces, which the Gentlemen will throwe vp to their windowes.

During this time, every one weareth a disguised visor on his face, so that no one knowes what or whēce they / be: and if any one beare [⁶⁸] a secrete mallice to an other, he may then kill him, & no body will lay hands on him, for all this time they will obey no lawe. I sawe a braue *Romaine*, who rode there verie pleasant in his Coatch, and suddenlie came one, who discharged a Pistoll vpon him, yet no body made any accoumpt, eyther of the murderer, or the slaine Gentleman: beside, there were diuers slaine, bothe by villanie, and the Horsses or the Coatches, yet they continued on their pastime, not making any regard of them.

The Lewes haue small pastime in this. But it is an order that they must doo, whether they wyl or no.

The first daye of their *Carne vale*, the Lewes in *Roome* cause an Ensigne to be placed at the Capitoll, where likewise they appoint certaine wagers at their owne coastes: and then they runne starke naked from *Porta populo* vnto the Capitoll for them, the which I iudge aboue a myle in length. And all the way, they gallop their great Horsses after them, and carie goades with sharpe pointes of steele in them: wherewith they will pricke the Lewes on the naked skin, if so be they doo not runne faster then their Horsses gallop, so that you shall see some of their backs all on gore

blood. Then he that is foremost, and soonest commeth to the Capitoll, he is set on a Horse backe without any saddle, one going before him caryng the Ensigne: but then you shall see a hundred boyes, who haue prouided a number of Orrenges, they will so pelt the poore Iewe, that before he can get vp to the Capitoll, he will be beaten beside his Horse fowre or fiuie times.

The next day, there are certaine of the Christians that runne naked likewise, but no body pursueth them, either with Horse or Coatch: and the wager they run for, the Iewes must pay likewise. Then the Buffell and the Asse runneth, but it is vnpossible for me to tell all the knauerie vsed about this: and therefore thus much shall suffise of the *Carne vale*, letting you vnder-/ stand, that they who were most [⁶⁹] knauishlie disposed in this sporte, on *Ash-wednesday* came to take Ashes in such meeke order, as though it had neuer beene they.

ON Maunde Thursday, the Pope commeth into his Gallerie ouer Saint Peters, sitting in the Chayre wherwith he is caried on mennes shoulders: and there he hath a great painted holie Candle in his hande burning, when as a Cardinall on eche side of him, the one in Latin, the other in Italian, s̄igeth the Popes generall malediction.

The
Popes
cursses
will
returne to
him selfe.

VWas
this the
part of a
Subiect?

The
manner
of the
Flagellante.

There he cursseth the Turke, and her Maiestie, our most gratiouſe Princesſe and Gouernesſe, affirming her to be farre wурſe then the Turke, or the cruelleſt Tiraunt that is. He cursseth likewiſe all *Caluinians*, *Lutherans*, *Zwinglians*, and all that are not according to his diſpoſition. When he hath curſſed all that he can, ſaying, *Amen*, he letteth the Candle fall: when as the people will ſkamble for it, and euerie one catch a lyttle peece if they can, yea, our English men will be as buſie as the best, and one of them chaunced to gette a peece of the waxe of the Candle, whereof he made ſuch a bragging when he came to the Colledge, as you will not thinke, that he had got a peece of the Candle, wherwith the Queene of *England* was curſſed, and that he would keepe it ſo long as he liued.

The ſame night a number of the baſeſt people, and moſt wicked liuers that be amongſt the people, gather them ſelues together in companies: as the company of the *Holie Ghost*, the compagnie of *Charitie*, the co-pany of *Death*, and ſuch like, euerie company their *Crucifix* before them, their ſingers following them, on eyther ſide a number of burning Torches, and thus they goe all whipping them ſelues.

First they go vp into the Popes Pallace, & then down / into Saint Peters Church, which [70]

is all adorned with a number of waxe lyghtes: and there on the toppe of an Aultar standeth a couple of Cardinalles, who sheweth them the holie Handkercher, or *Vultus sanctus*, (which in deede is nothing but a liuelie painted Picture, ouershaddowed with a couple of fine Lawnes, and no body must desire to see it vncovered, because they say no body is able to endure the brightnessse of the face, a number haue seene it, and haue beene the worse a great whyle after) and all the while that bothe this, and the Speare head is showne, they will whippe them selues before them verie greeuouslie, and giue a generall clamor thorowe the Church: *Misericordia, Misericordia, Tu autem Domine miserere nobis:* and in this order they continue almoste the whole night. This is the glorie of the Pope, the blindnesse of the people, and the great follie of our English men, to bring them selues within the compasse of such wicked order of lyfe.

God continue his loouing and faterlie countenaunce ouer *Englaude*: blesse and preserue her Maiestie, and her Honourable Councell: and exercise vs all in feare to him, obedience to her, and faithfull and continual loue to our neighbours. *Amen.* / [71]

A fine
peece of
knauerie,
to de-
ceyue the
people.



- 29 *A true Report, of the Christian suffering, and mercilesse martirdome, of one Richard Atkins, English man, at Roome: who for the trueth of the Gospel, to the great terrorre of all the beholders, endured the extremitie of the torment, and cruell agonie of death, in the yeere of our Lord. 1581.*

Chap. 8.



Bout the time of Mid-sommer, in the yeere. 1581. one Richard Atkins, a Hartfoord shyre man, came to Roome, and hauing found the Englishe Colledge, he knocked at the doore, when as

diuers of the Studentes came to welcome him, knowing that he was an Englishe man. Among other talke, they willed him to goe the Hospitall, and there to receiue his meate and lodging, according as the order was appointed, whereto he aunswered. I come not (my Countreymen) to any such intent as you iudge, but I come loouinglie, to rebuke the great misorder of your liues, which I greeue to heare, and pittie to beholde. I come likewise to let your prowde Antechrist vnder-

His coun-
cell to his
Coun-
treymen.

stand, that he dooth offend the heauenlie Maiestie, rob God of his honour, and poysoneth the whole world with his abhominal blasphemies: making them homage Stocks and Stones, and that filthy Sacrament, which is nothing else but a foolish Idoll.

When they heard these woordes, one *Hugh Griffin*, a / Welshe man, and a Student in [72] the Colledge, caused him to be put in the Inquisition: where, howe they examined him, and how he aunswered them, I know not, but after certayne dayes he was set at lybertie againe.

And one day going in the streete, he met a Preest caryng the Sacrament, which offending his cōscience, to see the people so crouth and kneele to it: he caught at it to haue throwne it downe, that all the people might see what they worshipped. But missing his purpose, and beeing iudged by the people, that he did catch at the holinesse, that (they say) commeth from the Sacrament, vpon meere deuotion: he was let passe, and nothing sayde to him.

Fewe dayes after, he came to Saint *Peters* Church, where diuers Gentlemen & other, were hearing Masse, and the Preest beeing at the eleuation: he vsing no reuerence, stepped amongst the people to the Aultar, and threwe downe the Challice with the Wine, striuing

1.
His at-
tempt, to
smite
downe
the Sacra-
ment.

2.
His at-
tempts in
S. Peters
Church.

likewise to haue pulled the Cake out of the Preestes handes. For which, diuers rose vp, and beate him with their fystes, and one drew his Rapier, and would haue slaine him: so that in breefe, he was caried to prison, where he was examined, whereto he committed such an hainous offence: whereto he aunswereſ, that he came purposelie for that intent, to rebuke the Popes wickednesse, and their Idolatrie. Vpon this, he was condemned to be burned: which sentence he sayde, he was right willing to suffer, and the rather, because the summe of his offence, pertayned to the glorie of God.

Our
English
mennes
labouring
to him,
and his
perswad-
ing them.

During the time he remained in prison, sundry English men came vnto him, willing him to be sory for that he had done, and to recant from his dampnable opiniō: but all the meanes they vsed were in vaine, he confuted their dealinges by diuers places of Scripture. & willed them to be sorie for their wickednesse, while God dyd / permit them time, [⁷³ else they were in daunger of euerlasting dampnation: these woordes made the Englishe men depart, for they could not abide to heare them.

3.
His going
to execu-
tion.

Within a while after, he was set vpon an Asse, without any saddle, he beeing from y^e middle vpward naked, hauing some English Preests with him, who talked to him, but he

regarded them not, but spake to y^e people in so good language as he could, and tolde them they were in a wrong way, and therfore willed them for Christes cause, to haue regard to the sauing of their soules.

All the way as he went, there were fowre did nothing else, but thrust at his naked body with burning Torches: whereat he neither mooued nor shrunke one iote, but with a cheerefull countenaunce, laboured stylly to perswade the people, often bending his body to meeete the Torches as they were thrust at him, & would take them in his owne hand, and holde them burning stylly vppon his body, whereat the people not a little wundered. Thus he continued almost the space of halfe a mile, tyl he came before Saint Peters, where the place of Execution was. When he was come to the place of Execution, there they had made a devise, not to make the fire about him, but to burne his legges first, which they did, he not dismayng any whit, but suffered all meruailous cheerefully, which mooued the people to such a quandarie, as was not in Roome many a day. Then they offered him a Crosse, and willed him to imbrace it, in token that he dyed a Christian: but he put it away with his hand, telling them, that they were euill men to trouble him with such paltrie, when he was preparing him selfe to God,

Oh meruailous patience, and Christian boldnesse.

4.

They offerd him a Cros to imbrace.

whome he behelde in Maiestie and Mercie, ready to receaue him into the eternal rest. They seeing him styll in that minde, departed, saying: Let vs goe, and leaue him to the deuill, whome he serues. Thus ended this faithfull Soldier and Mar- / tir of Christe: [⁷⁴ who is no doubt in glorie with his Maister, whereto God graunt vs all to come. *Amen.*

THIS is faithfullie auouched by the afore-sayde *John Young*, who was at that time, and a good while after in *Roome*, in seruice with Maister Doctor *Moorton*: who seeing the Martirdome of this man, when he came home to his house, in the presence of Maister *Smithson*, Maister *Creed*, and the sayd *John Young* his seruaunt, spake as followeth. Surely, this fellow was meruailous obstinate, he nothing regarded the good councell was vsed to him, nor neuer shrunke all the way, when the Torches were thrust at his naked body. Beside, at the place of Execution, he did not faint or crie one iote in the fire, albeit they tormented him verie cruelly, and burned him by degrees, as his legges first, to put him to the greater pain, yet all this he did but smile at. Doubtlesse, but that the woord of God can be but true, else we might iudge this fellowe to be of God: for who could haue suffered so much paine as he did? but truely I beleue the deuill was in him.

Beholde (good Reader) how they doubt among them selues, and because they will not speake against their Maister the Pope, they inferre y^e mighty power of God, vpon the deuill: but he no doubt one day will scatter the chaffe, & gather his chosen Corne into his Garner. That we may be of this good Corne, let vs defie the Pope, his hellish abhominations, continue in our duetie to God, faithfull obedience to her Maiestie, and unity among vs all as Brethren: and then no doubt but we shall enter the land of the liuing, to our eternall • comfort and consolation.

FINIS. *Anthonie Munday.*

The Picture heerin adioyned, dooth liuely decipher the order of the Martirdom, of the aforesaid *Richard Atkins, at Roome.* /

[75]

ERRATA

The following emendations only have been made in the text of the original :—

Page	Line	In the Original reads :
17	4	‘booke hath’
19	15	‘asked’
56	15	‘Englishmen’
71	5}	{ The numbering of pp. 50 and
72	19}	{ 51 is transposed in the original
79	30	‘remain there’
88	sidenote	‘break’
90	27	M. <i>Creede</i> /
97	29	‘sigeth’
		‘remainthere’
		‘berak’
		‘M. <i>Creede</i> / <i>Creed</i> ’
		‘sigeth’

